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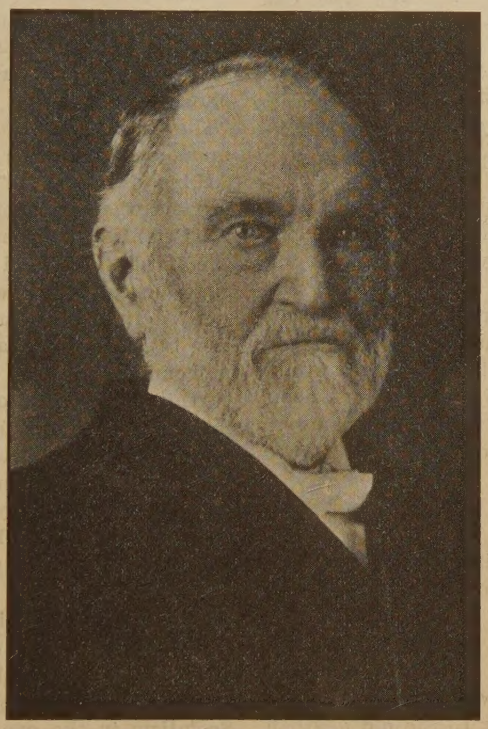

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THE PACIFIC

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FOR CONGREGATIONALISM AND THE CHURCH KINGDOM.

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THE NEW AGE CALLS FOR A HIGHER INCENTIVE THAN THAT OF PERSONAL GAIN.

We read recently of the remarkable work certain men were doing in making hunchbacks and other distorted and physically incapable young men into serviceable soldiers in this day of the nation's great need. In the article telling of this work it was stated that the men engaged in the work were getting an experience which would enable them to go back to the world's work as it would be after the war and "make big money." Right here we put our finger on the curse of the world.

Men must get away from the idea of "big money."

Whatever a man's talent, it is given him for the common good—not for self alone. In fact, not for self at all.

Why should a man work as thousands and thousands are working now in this time of war—work out of loyalty to the whole, and then as soon as the war is over go back to the old devilish scramble to get and hold? To do that will be to lose the lesson of the awful conflict and will plunge humanity ere long into more fearful experiences.

It is as Professor Hugh Black of Union Theological Seminary says: "There is an insistent demand for new social ethics. * * * It is not enough to tell the poor to be submissive and the rich to be charitable. The democracy has the right to ask the Church to pronounce on some of the glaring defects of our social life—the city slum, the wrongs of women and children, the sins of high finance, political corruption, industrial oppression. * * * Church courts spend indignation on heresies of opinion, and have nothing to say to the damnable heresies of cruelty and selfishness which make the Kingdom of Heaven impossible. Our feet are well past the threshold of our new age which demands new ethical standards to inspire the new democracy."

Professor Black remarks in his article on "The Movement of Democracy" in his book, "The New World": "Democracy is driving the Church back to a closer touch with its Master's ideal." And he says in that connection: "It is obvious that the social teaching of Jesus was not something added, but was the very burden of his message." And in "The Spirit of the Age" Dr. Black says: "One of the strongest movements of our time is toward truer communal life. It does not spell impoverishment for the individual but enrichment. The welfare of the group means ever greater welfare to the member."

Everywhere men are speaking out as they have not for long time.

The Rev. Dr. Atkins, pastor of the historic First Congregational Church of Detroit, declares that we stand at the forks of the road and that "the one empire that can save a discordant world is the empire of Christian brotherhood." In his sermon, "The Great Adventure," in his recent book of sermons entitled "The Godward Side of Life," Dr. Atkins declares: "We have hardly more than crossed the threshold of spiritual industry or Christianized business; and before we have made the Lord Christ and his spirit master of it all, we shall be called to venture many times."

At a time when men of the old order of things are beginning to lay plans for the blocking of movements for the bettering of the conditions of earth's toiling millions, it will be well to keep in mind a truth thus finely expressed by Dr. Atkins: "Every industrial reform has always been an adventure. The champions of a twelve-hour day said a ten-hour day would ruin industry; the champions of a ten-hour day said a nine-hour day would mean bankruptcy; and the champions of a nine-hour day felt the same way about eight hours. Those who have compassed their Mt. Seir of industrial conservatism have seen ruin in the abolition of child labor, poverty in the shortening of the hours for women, and all the threats of Socialism in the oversight of hazardous businesses by the State."

As we write there lies on our table a copy of the National Economic League Quarterly in which there is a report of a discussion by the Economic Club of Boston on "Social Reconstruction After the War." The meeting had under special consideration the program of the British Labor Party. As might be expected President Emeritus Eliot of Harvard University was against it. We cannot even outline the discussion at this time, but an excerpt from the reply of Dr. Eliot by Mr. S. K. Ratcliffe, a lecturer of the London University Exten-

sion Board, will indicate the positions for and against. Mr. Ratcliffe said: "Dr. Eliot is so convinced that the British Labor Party is socialistic that he finds it necessary to condemn the whole plan. I submit to Dr. Eliot that while the program is utopian it contains many things which all parties in England are likely to follow up. Dr. Eliot fears that what the British Labor party intends to do is to endow the ne'er-do-well, like the dustman in Bernard Shaw's play, as a professor of undeserving poverty. We are moving, as you are moving, towards an elimination of poverty, and we shall do it not by any such means as that, but by 'co-operative discipline' in the attainment of our ends. Since I heard Dr. Eliot use that admirable phrase in this club last year, I have employed it many times in England to express the democratic aim. We are going to remove poverty by labor, by co-operative labor, and not by any other means. And did not not Dr. Eliot hand himself over to the adversary when he cited that instance of the American Indian? For, he explained that it was not the male Indian, **the man on the make,** but the woman who enables the race to rise in civilization. Now, I submit, the motive behind the American Indian woman was not the motive of personal gain. It was the spirit of devotion to the family and to labor for social ends in which there was no desire for personal gain. To me it seems that the motive of the Indian woman is precisely the motive which has emerged in this war, and that society will be henceforward, as always, an extension of the family, with **a reapplication of the spirit of service that is embodied in the human family.** The real difference between the British Labor program and other programs of reconstruction is not that this is a plan of socialism and others are not, but rather that men and women everywhere have learned certain lessons and made certain deductions from their experience, and that they are endeavoring to apply those lessons by means of closer thought, thus working towards a realization of that co-operative discipline which, after all, is the moving principle of human society altogether. If this is utopian, or any similar scheme is utopian, then I think we must say as Mr. Lowes Dickinson says of the scheme of a League of Nations—if it is utopian, at any rate the actuality is hell. Upon hell we have declared war, and we really are making for a better world."

In the course of this reply Mr. Ratcliffe referred to the wonderful display of unity and service which the war had brought out, and without any incentive of personal gain, and he asked: "Should not our conclusion be simply this—that there is something in war which has made a more dramatic appeal to the human mind and spirit for sacrifice, and that we ought to see to it, if we can, that the tasks and obligations of peace shall be so based that they will make a similar appeal for the purposes, not of destruction, but of life?"

The Pacfic believes that the men and women of vision today are those who realize that life, if it is to endure on this planet, must be so organized, so socialized, that each human atom can find its own highest good in the common good.

The need is, as Edwin Markham says, for "a new march inspired by a new passion, the social passion, a new march with a new hope, the inbrothering of man and the inheavening of earth."

NO MARVELOUS WAVE YET OF A REVIVALIST TYPE OF RELIGION.

Dr. Henry F. Cope, the Secretary of the Religious Education Society, says in "Religious Education": "We were told that out of the war there was coming a great revival of religion; Men would think more seriously of death; they would set their minds to prepare for another world. In a word, we were to look for a marvelous wave of a revivalist's type of religion. It has not come; it is not to be found in the armies; it is not reflected at home. That kind of a revival cannot come because the war is a grim reality; it sweeps away all things unreal.

"Are we wise enough now to interpret this passion which we call democracy in religious terms? This is the hour when, if we will, we may make religion the most real, natural, inspiring concept for all men. It is the hour of supreme opportunity in religious education.

"Shall the church, the school and the college, the agencies of education, now lead the world to a religious interpretation of democracy?"

There is marked significance in the fact that "The Association Monthly," the organ of the Young Women's Christian Association, quotes the foregoing on its first page for September, under the caption of "The Supreme Chance," and remarks in that connection that the declaration "might have been made directly to the Young Women's Christian Association, and we give it first importance on these pages."

It is noteworthy, also, that the leading contributed article in that issue of Association Monthly is on "Stewardship," in which we find this thought nugget:

"In time build for eternity. In man, build for God. In industry, society, government, world relations, build for love and righteousness. So shall divine stewardship build heaven."

Another very significant feature of this September number of the Association Monthly is a whole page poem entitled "The Coat Without a Seam," of which this is the refrain:

"Ah the dream, the wondrous dream
Of a world without a seam.
Man being one, as God is One,
Brother's brother and Father's son,
All earth, all heaven, without a seam!"

"Troubles always cast their shadows before. You find only sunshine on the other side."

THE VOICE OF AN EMINENT BRITISH CLERGYMAN.

The National Service Commission of the Congregational Churches of the United States has issued a manual for leaders of discussion clubs on "The Church, the war and the Days Beyond." On one of the pages of this 20-page leaflet we find quoted, this from Charles Gore, Bishop of Oxford, the eminent British clergyman now lecturing in this country: "We read of the decadence of civilizations in the past almost unmoved. But we had never contemplated the dissolution of our own civilization—a relpase into barbarism after all its boasts of secure progress. It is this terror which has frightened us out of our old philosophy of unlimited competition. At home we see that we must substitute the true ideal of freedom—the welfare of the whole body and of each individual member of it as dominant over the selfish ambitions of its more capable members. In some broad sense we have almost all become socialists"

According to the measure that this truth permeates and governs the church will be its future usefulness.

The great day of the Church's testing is upon it. Is it to be weighed in the balance and found wanting?

THE SECRETARY OF A GREAT MISSIONARY SOCIETY VOICES THE WORLD'S NEED.

"Many people appear to imagine that the millennium will come when Germany is defeated," remarked Dr. Arthur J. Browne, Secretary of the Presbyterian Board of Foreign Missions, at a recent conference on Missions. Seeing the world's great need Dr. Brown said in that connection: "We must write the name of Jesus large across the sky of the world. We must make the voice of Jesus the deep undertone of human life. We must apply the principles of Jesus to the solution of all world problems. * * * * Weary and heart-sick, from stricken millions rises the cry: 'We cannot go on like this; life under these conditons is unendurable; hell could be no worse. And they are saying to the church half pleadingly, half reproachfully, 'Have you nothing to offer? Have you no program for a better world?' "

ROOSEVELT ADVANCES.

In a Liberty Loan address last week in the East, Colonel Roosevelt went on record thus:

"Let there be a better proportion than is now the case in industrial life between the service rendered and the reward given. Gradually I hope to see the wage worker become in a real sense a partner in the enterprise in which he works; and to achieve this end he must develop the power of self-control, the power of recognizing the rights of others no less than insisting upon his own."

At Billings, Montana, Roosevelt expressed himself in favor of federal control of elevators and flour mills.

There are many things going to show that Roosevelt, while he cannot be counted on to head the procession for the emancipation of the people, will keep ever in touch with public sentiment and when it has sufficiently formed and crystallized will be in the saddle in some capacity. Roosevelt's heart is right; he faces the dawn and is open to conviction. Witness his change as to woman suffrage and prohibition. As to the latter he is in advance of President Wilson. If Roosevelt had been in the White House this country would have had war-time prohibition long ago. Nor would those outrages against the Negro which have suggested Belgium and Armenia have been given the little consideration they have been given by the present administration. The writer of an article in the International Journal of Ethics, on "The Struggle for Democracy in the United States," speaks of Roosevelt as "a transition president." This sentence is explanatory: "He clung to the past and he at the same time pointed the way for bolder men in the future." But as to Mr. Taft who is called his hand-picked successor, it is said that he "could not be two things at one and the same time." So. "He took the side of the big battalions, as quiet and orderly men are prone to do, and tried to have a peaceful administration. But peace and quiet were impossible. The democracy that had always hoped and prayed and struggled was not entirely hushed by the prosperity of big business, a prosperity which after all was on sufferance. A half dozen men might wreck it any day if it seemed to their interest to do so. But when President Taft took positively the side of big business, Roosevelt, just returned from a spectacular trip to the jungles of Africa, took the other side and cried aloud from every housetop the doctrines of democracy, of democracy as he interpreted democracy—a sort of Napoleonic democracy with one main objective. This broke the historic Republican party into halves. The convention which met in Chicago on June 18, 1912, completed the breach. Two candidates for the presidency were set up—Taft with the majority of big business behind him, and Roosevelt with the minority of big business and a great mass of aspiring smaller men following him. Just as in Lincoln's time it was the opportunity of democracy, if only the right candidate could be found."

The writer of the article expresses the judgment that the right man was found in Woodrow Wilson and that a new era for the people began with his inauguration.

Today there are many things which point toward Roosevelt and Wilson as the rival candidates in 1920. And it is beyond intelligent question that they or whoever else may be the candidates will stand on platforms remarkably in advance of those of 1912. Not many decades hence our government will become "a government of the people by the people, for the people."

SHERWOOD EDDY SAYS CHINA STANDS AT THE PARTING OF THE WAYS.

Dr. Sherwood Eddy says in the October number of the Internationl Review of Missions that "if unselfish Christian forces are brought to bear upon her, China may take her place as one of the greatest of all Christian nations"; that the development of her trade would bring mutual benefit to herself and to all the other nations, and all in all what is now one quarter of the human race be put in a place of strength and usefulness and blessing to the rest of the world. His judgment is that if on the other hand China is neglected and left to the exploitation of a selfish materialism and other baneful influences she may be organized as a force which will menace the whole world. Dr. Eddy declares that politically and economically the Christian nations of the West have for the most part abandoned China to her fate—though she has all the elements within her to work out her own salvation successfully and to take her place in the great comity of nations if she receives help and not hindrance from without.

This, he says, is the hour to pray for and work for China. "The forces of evil are already in the field. May the forces of good be at least as active, as bold, as tireless, as uncompromising, for China stands today at the parting of the ways."

Dr. Eddy was in China early this year on an evangelistic tour, and he declares that in all his world-wide travels and studies he has never seen a nation in such need, in such imminent danger, or facing such a supreme crisis as China faces today. He asks, "What can save the nation?" And he answers: "Money cannot do it. If foreign loans are negotiated at present much of the money will be stolen. If taxes are raised locally from the population, much of the money will find its way into the pockets of the officials. He says that an army cannot save China, "for the provinces with the most soldiers are in the most danger, with women violated, cities, towns and villages looted and burned and whole regions devastated by undisciplined mobs in uniform."

Further he writes that mere selfish materialistic education will not save China. "These men who are taking squeeze and robbing the country are educated men; they know by heart the theory of the five virtues and the classical precepts. They have modern scientific Chinese engineers under them, who have been trained in Japan, Europe and America. But this has not solved the central problem of moral character."

Dr. Eddy shows that Confucianism, Buddhism, Taoism, and the modern eclectic systems have failed to regenerate the nation. Though Confucianism has produced a deeper moral consciousness than any other non-Christian religion, though it has given wonderful precepts, it has failed to give the necessary power; it offers doctrine but it does not afford life.

In Jesus Christ and a vital Christianity diffused through a growing indigenous Chinese Church, he finds the one hope for the nation.

In the course of his article Dr. Eddy tells us that the conditions seem to be ripe for a widespread spirtual awakening. "The leaders have been shaken from their self-confidence and are ready seriously to consider the claims of Jesus Christ and the promise which Christianity offers to the individual, the family and the nation. The toiling masses seem to me losing something at least of ther age-long conservatism and their antipathy to foreigners and to new ways, and are in deep need of a movement which shall permeate the lower classes as the mass movement has in many parts of India."

Dr. Eddy is the Associate General Secretary for Foreign Work of the International Committee of the Young Men's Christian Association. During his missionary tour this year he and his coworkers visited twelve large cities, and in each of the cities from one hundred to six hundred Chinese Christians were trained for the work of personal evangelism. This movement of personal evangelism he says seems to be spreading not only throughout China but in India also, and bids fair to affect greatly the whole continent of Asia.

PROFESSOR ROSS OF THE UNIVERSITY OF WISCONSIN THROWS LIGHT ON CONDITIONS IN RUSSIA.

That much that has been done in Russia will never be undone is the judgment of many of the persons who have made a study of conditions there past and present. It does not seem possible for men as extreme as the leaders of the Bolsheveki to keep control long. But as to one of their acts—that of the distribution of land to the peasants, it should be remembered that in so doing they only carried out what was a principle and enactment of the less extreme administration of Kerensky.

Professor Edward Alsworth Ross of the University of Wisconsin, who visited Russia recently, throws some light on the situation and the outlook in the September number of "Asia"—the journal of the American Asiatic Association. He writes:

"It may be that the Bolsheveki have lost popular favor, in which case the support of the Soviets will surely be transferred to some other group of political leaders—the Mensheviki Social Democrats or, perhaps, the Social Revolutionists. But to look for the early disappearance of the Soviet system, to expect that the laborious masses are ready to give up their power to the propertied class—that is, indeed, too much." Professor Ross declares that nothing of this sort can come to pass without bloodshed on a great scale. He states that not more than one twelfth of the Russian people hate the Soviet system—and these, because they have lost their political power and their property. His judgment is that if the United States or any other nation undertakes to

pull their political chestnuts out of the fire it will become embroiled with the very large majority of the Russion people.

In the course of his article, Professor Ross says: "The economic reforms since the social revolution of last November have been thorough-going. Besides church land and monastery land, upwards of one hundred thousand estates comprising half as much good soil as the peasants had altogether have been taken without compensation to be divided among the rural communes. The **pomieshchiks** or noble landed proprietors are now far worse off than were the slave-holding planters at the close of our Civil War, for these at least kept their land. The **Muzhiks** stand in direst need of these great properties, seeing that, owing to their rapid increase in numbers, the average peasant holding which was thirteen acres in 1860 has shrunken until it now includes less than half that number of acres. Then, too, an ignorant soil-robbing tillage and the necessity of using manure for fuel instead of for fertilizer, have been pulling down their acre yield. For a quarter of a century famines have tended to become frequent and chronic. Statistics show that the percapita consumption of bread stuffs by the **muzhiks** of Great Russia has been only about three fifths of that by West-European peasants. It goes then without saying that rather than give up their gains and go back to their former semi-starvation, the muzhiks will fight like wildcats."

The article by Professor Ross was written at a time when the representatives of the Russian bourgeoisie were haunting the capitals of the Allies beseeching them to send troops to "restore order," and promising to put Russia back into the war if only the Allies would help them down the Bolsheveki. And Professor Ross remarked that though they were careful not to mention it, such a co-operation implied of course that the noble landed-proprietors were to regain their estates. His comment was: "What a spectacle would be offered to the world by the champions of the cause of world democracy engaged in wresting land from the despairing grasp of undernourished peasants in order to restore it to parasitic noblemen. Revolutions are often ennobled by a generous idealism, but counter-revolutions are without a redeeming feature. Rarely have they higher aims than the recovery of property and the exacting of vengeance for the humiliations inflicted on the former masters of society. How utterly sordid and repulsive was the White Terror of the French Revolution, the restoration of the nobles in the Baltic provinces in 1906, the recent triumph of the White Guards in Finland! What counter-revolution ever did anything memorable for justice and humanity? To help **emigre** nobles to wreak their vengeance is about the nastiest job a democratic nation can undertake. Yet this is what we let ourselves in for when we intervene on behalf of the Russian conservatives."

Professor Ross takes the position that the policy of the United States should aim solely at the ultimate freedom and self-determination of the Russians themselves.

CHRONICLE AND COMMENT.

"The spirit of the cross is in the air," says The Continent. Let us all work to bring it down to earth now says The Pacific.

Bishop Edwin H. Hughes of The Methodist Church, spoke in a recent address of the danger in this country after the war of a great "revival of pleasure."

Rabbi Coffee of Temple Judea, Chicago, writes concerning the Book of Daniel, that the Jews never listed Daniel among the prophets. "This book is placed in the Holy writings with the wisdom literature. Nor do we regard the contents as historically true."

The Expository Times, a London publication, says as to the soldiers and the churches after the war: "The West-end Church and the East-end Church and the Mission hall for the lowest of all—they will insist, they tell us in their emphatic tongue, on having the whole thing 'scrapped!' And how shall we be able to resist them?"

The Biblical World—"a Journal of the Awakening Church"—remarks editorially: "A pious man who merely prays cultivates his religious emotions, and keeps from doing things that gives pleasure may be the most selfish man imaginable. Further, he may be a dangerous member of the community. * * * * Piety must be coupled with service of one's fellows if it is to be a real part of religion."

Association men states in an editorial note that "the sharpest standards are drawn by non-religious men as to what they demand in a religious worker" at the cantonments and along the battle front. "No man can suck cigarettes, wear the Y. M. C. A. uniform and maintain the respect and confidence of the men, nor would they come out to hear him speak at a religious service." Failures are cited on the part of preachers who have in this and other ways lowered the standards.

"Young Asia does not want sympathy or charity; the demand of young Asia is justice," writes Benoy Kinnar Sarka in the International Journal of Ethics. And he elaborates: "It is nothing short of the equality of treatment as between the whites and the non-whites. And this, not only in ambassadorial speeches, and parliamentary manifestoes, or presidential messages, but also in the discussion of learned societies, in school rooms, theatres, moving picture shows, daily journals, and monthly reviews."

The Rev. Dr. Frederick T. Rouse of Toledo, Ohio, has been secured as acting pastor of Plymouth Church, Seattle, until a regular pastor is se-

cured. Dr. Rouse was pastor for eight years at Appleton, Wisconsin, and for eight years also pastor of First Church, Omaha. He is an Amherst graduate and had his theological preparation at Hartford and Yale. He has been for some time one of the trustees of Chicago Theological Seminary and a director of the national home missionary Society. Dr. Rouse entered on his work in Seattle last Sunday.

A Washington correspondent writing concerning the resolutions introduced into Congress looking toward a Joint Congressional Committee on Reconstruction says: "All indications point to a continuance of business activity at about its present rate for six months immediately after the war, and then an ominous period. * * ** It goes without saying that private industry cannot maintain itself on its present basis, lacking the Government as its chief customer, and that readjustments must be made everywhere. These cannot be accomplished without a serious protest by organized labor, which inevitably will result in strikes and lockouts; or if they can, a height of states manship will have been reached to which the settlement of international peace problems at the council table will appear like the separation of a couple of fighting newsboys by a police officer."

The Rev. J. Dunstan who has had charge of the Congregational Church at Anchorage Alaska for the last year has returned to Seattle and expects to do army service as chaplain. In a recent sermon in Seattle on "The spirit of the Times," Mr. Dunstan remarked: "It must be admitted that in the pre-war days scientific selfishness was a national trait and sordid materialism was a grave peril. But the crisis through which we are passing has effected a veritable regeneration in the life and spirit of the nation. The spirit of the new Americ that the war is creating was finely expressed by Charles M. Schwab when he said, 'The aristocracy of the future will not be the aristocracy of birth or wealth, but of men who serve, who do things for their country and their fellowmen? That is the spirit that animates our best citizenship. And is not that the spirit of Christ himself? It was he who said, "if any man would be great among you let him be your servant."

The Chicago Presbytery went on record recently as dissatisfied with the Billy Sunday campaign in that city. The report adopted was in part: "There were 5,223 cards given to pastors of our various Presbyterian churches, the signers of which gave the Presbyterian Church as a preference. Thirty-two churches reported having received 109 members. If the same proportion prevailed in the other churches not reporting the total number of accessions was 325. The largest number reported by any one church was 25. After getting the views of all the pastors, there is no disguising the fact that the results were disappointing, although this does not necessarily mean the campaign was a failure. We would have been glad if all profanity and all vulgar expressions which really shock the moral sense could have been omitted. We believe, too, that better obtained if the invitation to trail-hitters had not been so indiscriminate, and if greater care had been given to give to those who came forward definite spiritual help." Billy Sunday is a member of the Chicago Presbytery.

CONCERNING CATHOLICITY AND CHRISTIAN UNION.

Editor of The Pacific:

I notice in your issue of the 26th of July a quotation from my "Easy Chair," in the Christian-Evangelist, in which, writing of a proposed conference between fifty Congregationalists and an equal number of Disciples, to consider a basis of union, I had suggested what might be proposed by way of introduction by one of our representatives. It was to the effect that we and our fathers had made an earnest effort to find a basis of union on which all Christians might unite, taking the Holy Scriptures, and especially the New Testament, as our guide, and asking our Congregational brethren to suggest wherein that basis could be made "more catholic and more loyal to Christ's authority and spirit," as we did not assume to be infallible. In reply to this you say:

"Well, now since the suggestion has been made, we point out this modification: 'Cease insisting on baptism by immersion as a requisite to church membership. That would be more catholic."

Possibly so; but isn't that one of the questions to be decided by earnest and prayerful investigation? The originators of this movement for Christian union were, as you may know, loyal Presbyterian ministers from the portals of Glasgow University, who, on coming to this country and locating in Western Pennsylvania, found such a sad state of division among professed Christians that they set out to find a common basis on which they believed that all Christians could unite. After much study and heart-struggle they decided as to baptism, that the immersion of believers was more scriptural and catholic than other forms of baptism, and they gave up their own former practices to accept that for the sake of union. They may have been mistaken in this, but that shows the spirit in which they sought the unity of Christians.

What is catholicity? Is loyalty to Christ's commands an element in it? For instance, in an editorial in your paper preceding the one from which I have quoted, Dr. Aked is reported as proposing "a temple of the living God," in which Jews and Unitarians shall unite with evangelical believers. Is that catholicity? I do not believe the editor of this paper would endorse that sort of catholicity. Why not? Because it ignores the plainest teaching of Christ and his apostles, making faith in Jesus Christ as the Son of God one of the conditions

of becoming his disciple. Nor is that the only requirement. Repentance, or the purpose to live a new life, is also required. These conditions—faith and repentance—should find expression in the ordinance of baptism. In this I am assuming that the editor of the Pacific agrees with us. If so, he does not endorse Dr. Aked's plan as catholic, or common ground.

If it is admitted, then, that Christ's authority is an element in Christian catholicity, the question is whether baptism is authorized by Christ. Most Christians, including Congregationalists, admit that it is. The difference arises as to its form and its proper subject. Furthermore, there is very little difference now among scholars as to the original form of the ordinance, or as to how Jesus was baptized. But when we come to the crux of the question, it is this: **Is the original form of baptism essential to its validity in the church today?** The question which Disciples and Baptists, and other immersionists have to face is, Are we justified in the face of present world conditions in making the form of the ordinance a barrier to church membership, when the spirit of obedience is there? That is a question that cannot be too hastily answered. We must consider the symbolic testimony of the ordinance as clearly indicated by Paul in Romans vi. 4,5 and Col. 2:12. This difficulty about perpetuating the witnessing value of the ordinance to the resurrection of Christ, is only partially met in the liberty which would be essential to any union for each one to practice what he conscientiously believes to be the teaching of the New Testament, on that subject. Meanwhile, it seems to me, that Congregationalists might well consider whether they could not, for the sake of union, yield a practice for which they would hardly claim any scriptural authority, namely, infant baptism, substituting therefor the consecration or dedication of infants to God by prayer and pledging parents to the bringing up of their children in the nurture and admonition of the Lord. This would be more catholic and less Roman Catholic, and would make the union much easier for Disciples who consider faith as essential to any valid baptism.

If Congregationalists do not believe in baptismal regeneration any more than Disciples, this proposed conference of the two bodies through this joint committee of one hundred meets in this spirit, and each should show this disposition to find a common basis of union, it seems possible to me that a way might be found by which each body of believers might be allowed liberty of conscience to practice what each believes to be Christ's will, within the **bonds of a common fellowship**—a consummation devoutly to be wished. But each must seek to view the problem from the other's point of view. We doubt if our brethren of the Congregational fold, whom we Disciples esteem so highly for their many excellencies, have looked at this problem of unity from the point of view which the Disciples have occupied, on account of their geographical separation. The same thing is true, of course, in reference to an understanding of the Congregational point of view by the Disciples. This is the first thing which it is hoped might be accomplished by the present joint commission.

One thing is certain: There must be liberty of conscience in any union that is practicable or profitable. If we are large enough to grant this mutual liberty, then the question is occuring to some leaders whether it would not be far better to unite on the fundamental agreements of the two bodies of Christians, and allow liberty in the matter of form, than to remain separate, contrary to our Lord's prayer for the union of his followers. Not all of us Disciples or Congregationalists have reached this conclusion, but the spirit in which we approach this problem will have much to do in determining the ultimate decision. One thing is sure we cannot promote unity by creating division. We have got to be patient with all dissenters, and seek to bring all to the unity of the faith in the bonds of peace. This will require time for the educational process and the growth of fraternity.

In what I have said hitherto I have assumed that Congregationalists, like ourselves, are willing to unite on Christ as the only foundation or creed, the Bible as our sufficient guide and acceptance of common Bible names as Dr. Dyer declared himself to be. Of course, the acceptance of Christ as Saviour and Lord includes the Fatherhood of God, and the mission and office of the Holy Spirit. A simple statement embracing these essential truths, with liberty of conscience and congregational autonomy, that involves unity and co-operation of the whole, would, we think, be mutually acceptable.

Would not unity of thought and of practice concerning baptism be more likely to come by freely intermingling as brethren in a common fellowship, than in the present divided condition.

I am putting out these feelers on my own personal responsibility, to see how strongly the Congregationalists, as represented by their Pacific organ, believe in Christian union.

Your brother, and fellow-laborer in Christ, for the unity of His Church, and the conversion of the world. J. H. GARRISON.

DRAWING TOGETHER.

Comment by Professor Buckham on Dr. Garrison's Article.

The foregoing communication of Dr. J. H. Garrison, the honored Editor Emeritus of the Christian Evangelist is one of those irenic, reasonable and fraternal statements which give assurance that we are upon the eve of a great and decisive movement toward Church unity. It is not so much its specific proposals—though these are valuable—as the warm and earnest spirit which breathes through it, that, reflected as it is in so many similar utterances—gives promises of something genuine and definite about to ensue.

The difficulties in the way of a reunited Church are many and great, but they are not insurmountable if the spirit of Christ animates us. There must be unwearied thinking and praying and studying and various tentative approaches on the part of individuals and denominations. Everyone of these efforts that is honest and sincere is worth while and helps toward the consummation.

It would seem as if the first and most natural outreach of the hand, on the part of Congregationalists, should be toward our estranged and isolated kin, the Unitarians, and those staunch Christians whom our New England fathers so sorely wronged—not without provocation—the Baptists, or those good brethren with whom we later joined forces—much to their advantage—the Presbyterians. But if these paths toward reunion are closed—or even if they are not—we should not only welcome but seek overtures from every other body and ourselves, as the report of the Comity ground for work and worship.

There is much in common between the Disciples' body and ourselves, as the report of the Comity Committees at the Columbus Council pointed out, and as Dr. Garrison's letter indicates. It is true that we have always placed more value upon theology than they, but it is also true that we have learned, through sad experience, what they were born into, that only the simple things are essential: God, the Spirit, Christ and his teachings, and the life of love and service. On Church government we are practically agreed. Forms and sacraments have their place, but surely it is secondary and need not keep us apart.

The question of baptism can certainly be adjusted. Infant baptism—or "pedo-baptism," as it used to be called—has decidedly the worst of the argument, both historically and logically, and might well be given up for our own sakes as well as for the sake of union. Much of the significance of baptism lies in the fact that its reception is an act of faith. It is true that the faith of the parent may in a very beautiful sense become sponsor for the yet unborn faith of the child. But that for which infant baptism has stood, at least in our Congregational ancestry—the spiritual unity of the family—is fully conserved in that which it has now virtually become—a service of dedication. It would require but little alteration to make infant baptism wholly a rite of dedication.

The writer cannot forget how earnestly this step was urged, as one which would bring Congregationalists and Baptists nearer together, by one whose prophetic voice is now silent—Professor Rauschenbusch, in a conversation in 1915, when the latter was lecturing at the Pacific School of Religion. Would such a step cause our Episcopalian and Presbyterian brethren to stumble, or block the way of affiliation with them? It may be so. Surely the way toward unity in hedged with difficulties.

As to the method of baptism—in case we should adopt adult baptism—surely there need be no serious obstacle. Granted that historical investigation, as Dr. Garrison asserts, is strongly in favor of immersion as the original form, yet the form, as he himself seems willing to concede, does not greatly matter. If one has any question on that issue let him turn to one of the oldest and most authoritative of Christian documents, the "Didache" or "Teaching of the Apostles," written probably before 120 A. D., in which it is stated: "Concerning baptism, baptize thus: Having first rehearsed all these things, 'baptize in the name of the Father, and of the Son ond of the Holy Spirit' in running water; but if thou hast no running water baptize in other water, and if thou canst not in cold, then in warm. But if thou hast neither, pour water three times on the head, 'in the Name of the Father, Son and Holy Ghost.'" (Section VII.) (See "The Apostolic Father" in the Loeb Classical Library, p. 321.)

Nothing could be clearer than that as to the superiority of spiritual meaning to method. Long established custom or preference might well be the principle on which the individual church should determine its own method of baptism—and all other similar matters as well.

As to confessional requirements of admission to the Church, the conviction that the utmost simplicity and the use of New Testament terms is best, is now almost universal among Congregationalists, with the emphasis upon faith in Christ and discipleship to Him.

It must be freely acknowledged that there is a wide difference in theological viewpoint between these two bodies. But what of that—provided there is entire liberty in the interpretation of our great common faith and a strong tie of inner experience and devotion to a common Master and a common cause binding us together?

J. W. B.

THE CONSERVATION APPORTIONMENT.

We find in The Star, a San Francisco monthly devoted to the consideration of questions of the day, the following which may not fall on so many "dull ears" as it would if it originated in a religious journal:

"Talking about conservation of paper—it might seem that Sunday readers of newspapers could worry along for a while without eight solid pages of the clothes and shows and games and gabble of the 'smart set.' Day after day it is like putting the names of a lot of old stagers and their young fry into a pepper-box and giving them a fresh shake for a new combination. Funny for an 'exclusive set' to furnish their toothsome pictures in timely veiled nudity, along with descriptions of the elegance of their wearables for a full-spread page!—to delight the eyes of whom? To satisfy a vulgar vanity that is as far from superiority as a snail is from an airplane, and to awaken envy in the weak-minded sisterhood who cannot get there—because father or husband hasn't the money, or the woman isn't beautiful enough

for adventuring. Also we could deny ourselves the 'funny' cartoons and the 'comic' page, supposed to aid in the art of educating our children! And the 'sports' page might be condensed. It doesn't add to one's sacrificial spirit to read, telegraphed over the country, using time and labor and jucie, how much money changed hands on the race-track in Toledo or anywhere else, when men and horses are going down to torture and death to spare those sporty individuals and keep them safe to enjoy themselves. And 'prize fights, while the real fights are on! And the burlesque fashion figures."

SOME REFLECTIONS WHILE IN UNION IRON WORKS.

By E. Morgan Isaac,
Pastor Mission Congregational Church, S. F.

Written and unwritten requests have come to me asking that I relate more of my experience in Union Iron Works. I trust it will not seem presumptuous on my part if I briefly reply to these desires.

It would be interesting to write many of the daily occurences and conversations with individual men pertaining to their life there and what they know and believe concerning some problems facing the working class, but space forbids at this

E. Morgan Isaac.

time. I shall confine myself more especially to some of the conclusions I have come to regarding our problems as ministers and churches,

I went to the Union Iron Works as one goes to school—to learn. I realized that so far as I was concerned I did not know the real atmosphere in which that class of men live. I knew something of it, of course, as we know many things in part, but I needed the knowledge that comes from personal contact with these sons of toil. The laboring man lives in a world very different from that of the clergyman and others whose life is spent in the world of books and thought. We may not understand his life and problems unless we get a close-up focus of them.

Like most ministers I have a profound love for my study. Books are fascinating to me. To associate with the great minds who lived in the past or with those who are now studying world problems which are vital to humanity is indeed a rare treat. But a captivating book in a comfortable study is one thing, and the human volumes one sees in living men who spend all their energy and force in a great manufacturing plant is quite another. Henry Ward Beecher used to say that he studied men more than books. Possibly that fact had much to do with his marvelous success.

It is not an easy matter to break through the steel armor of these men and learn the inner workings of their hearts and minds. They are inclined to be reticient and seem almost suspicious of one's motives when approached. But the task is worth while. Here are wonderful volumes, these individual histories, worlds within themselves, tragic worlds, too, many of them. But if one wants to know life without its false trimmings and conventional coloring, it is to be found here among these men of brain and brawn.

One of the facts that impressed me greatly during these weeks is that we are not reaching these multitudes. Here are eighteen thousand of them in this one place. How many of them attend the Sunday morning services? Count those at your church next Sunday and see. The church is making little impression on them. Many of them do not know the location of the leading churches in the city, nor do they know who are the pastors. They are not interested in them. There is a sickening distance between these multitudes and the church. To say there isn't is to speak foolishly and without knowledge of facts.

Another thing must impress itself on any thinking mind, and it is this, there must be a very definite reason for this distance or gulf that is becoming fixed between the church and this host of toilers. One man said to me—and he a man of much intelligence—"you are doing the right thing in coming here; the preachers do not understand the working class and these men have little interest in the church." Another said, "These men are good fellows if you know how to get next to them. But there has been too much preaching at them and too little talking with them."

These men have a profound respect for Jesus of Nazareth. They think of Him as their Friend. To them He is the Carpenter, the Toiler, the Man who understood the common people and won their sympathy and love. Many of them know little of the Jesus who has been made obscure by the woven mesh of theological cobwebs until His very life and beauty are blotted out. But they know of the Man who bore the Cross of hatred and shame because He was true to the unprotected poor and dared to rebuke the heartless religionists of His day and pull the mask from their hypocritical hearts. They have a profound regard for Him. They have little or no knowledge of any theory of atonement, but they have some very serious thoughts and are asking some grave questions as to who is going to

atone for the wrongs committed against earth's toilers during the past and present time. Some of these questions are startling and contain tremendous explosive material if once ignited. They also reveal that these men are thinking. They have time to think even amidst the rolling wheels and grinding steel and they are wondering and asking the why of it all. They have awful visions of this old earth rent and torn with innumerable graves of those who went down to premature death whose faces were white and often pinched with suffering and starvation under the heel of the oppressor They cannot forget it. This age seems to be the cumulative head of these wrongs and the cup of iniquity is nearly full. They are not asking for mercy but they will demand justice.

Do these men believe in religion? Yes, they do. But it is not the old type with its old ideas and theories. They believe in a religion that leads men to seek to find what ought to be and to work to bring it about. They believe in effort to make the world a fit place in which to live righteously. They believe in prayer, but they do not believe God will answer the that we can answer by right economic conditions. They are not waiting for some strange miracle to set things right, but they beliehh atve we are workers togethr with God in bringing about the kingdom of justice and righteousness and equity.

These men believe in emotion in religion, but a very different type from the old that dreamed and sang of a heavenly land "far, far away," until lured by the imaginary vision into a state of emotional ecstasy. There isn't a tyrant on earth that fears that kind of religion. It will never usher in the kingdom of God. To sing,

"I am a stranger here
Within a foreign land,
My home is far away
Beyond the golden strand,"

will never shake the thrones of autocracy either of emperors or money. They believe in the wholesome emotion that comes as a result of doing good, that highest of joys that springs from sacrifice and service. They believe in experiential salvation above all things else, but it must be more than deploring individual doings by individual repentance, for they know that we cannot attain to the kingdom of God until there is a national conviction and awakening for wrong. They cannot adjust themselves to salvation that claims to be full and free while girls and women are forced to work on starvation wages, while child labor curses the land, and while multitudes are homeless who are willing to till soil they cannot secure from individual men who own millions of acres. They believe in that personal experience that made Jesus the Lord and Master of men because He came to preach good tidings to the meek; to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison doors to them that are bound. They are animated and fired with enthusiasm for the liberation of humanity from every form of tyranny and you can count on these men for the salvation that will bring justice and liberation.

In closing let me say that I am thoroughly convinced that the church will have to change very much if it hopes to reach this class of men. We may deplore conditions, hold conventions, listen to men give their views in diagnosing the church, in their effort to solve the vexing problem, declaring with vehemence that we must return to the "old paths," but all will be in vain unless we read the signs of the times and know the psychology of the toiling masses who have turned their backs on the church, leaving our beautiful temples solitary with emptiness. We are not to look back, for the kingdom of God lies ahead, and the sooner we get our eyes on the kingdom of God and off of our little churches, the better. The Man of Nazareth talked of the kingdom of God. To Him it was a universal something that includes all righteous people regardless of color or creed. He was a prophet and saw beyond the sky-line. The multitudes sought Him because He sought them. He lived among them, sympathized with them and became their champion, and is their champion still. It is questionable if Jesus would have much respect for our churches if He were here today. There is so little sacrifice, so much shunning of the cross, evading the task that lies before us, so much fear of men whose power lies in their till, closing our eyes and ears to the demands of justice that cries day and night for men of conviction and courage. By nature I am decidedly optimistic and believe in the ultimate triumph of right and theutter elimination of wrong, but the pathway to the heights is long and rugged, and many are the Crosses and Crucifixions along the way, and few there be that will make the full surrender and run with patience the race that is set before them .

As for most of our churches there is a sickening lack of the first element of spirituality — God-consciousness. There is little enthusiam in the pew or pulpit. The messages have plenty of cleverness and intelligence and even wit and humor, but there is little or no fire. Men do not speak with authority, but more in the tones of apology. There is lack of definiteness and of personal assurance on the part of the speaker. The very sound of uncertainty is a constant undertone in most preaching of the day. It lacks that compelling power that grips men and makes them listeners. There must be a returning, not to old paths, but to God.

FIRST IMPRESSIONS.

Well, here I am on my new job after some weeks out in the big timber. And it sure is some change. My first impression is that this is the biggest job that ever was put up to me. Bremerton Navy Yard is so far from Tacoma and Seattle that it is hard to depend on them for labor supply. As a result Bremerton and Charleston have sprung up, almost wholly dependent upon the Navy Yard for

their life and existence. I am told that before the war there were 1,000 civilian workers here. Now there are 6,000, and there will be more soon, as the plant is being increased all the time. We have a fine school for apprentices with a splendid man at the head of it, and he is most cordial towards my new work. Some few hundreds of yeomanettes are employed, this number will soon be increased to 1,000. Now that is distinctively my new "parish," these 6000 people. I am supposed to inaugurate and set up the regular "Y" program for these government civilian employes. This is at the request, or suggestion of the government. A month or so ago a man was sent out to "expert" the situation. A Dr. Peter Roberts, who experted the Hog Isalnd Ship Yard situation, and started the work at the Norfolk Navy Yard. I am the first result of his recommendations. Later on there will be a similar work started at Mare Island, if these two works are successful, similar work will be started at the large munition plants and arsenals, but for the present only the Coast Navy yards will have it. So you see what I am up against! Not only my immediate chief, but some others have their eyes on me, and the only equipment I have at present is what I had for my work in the spruce division, my red hair and a grin. Well it went there, it must go here also. You see about 1,200 of these workers have to live out of town, for there are no places for them here. The retiring Admiral has put through a fine nine story hotel for unmarried men, and secured an appropriation of $750,000 for helping meet the problem of workers with families. So far these men have no place to go. When I get up the building Dr. Roberts recommended, things will be easier a heap. In the meanwhile I am trying to get suitable club rooms and headquarters; if the recommendations that three of us put up to the big chief carry, we will have it. Then we can get the old Navy Club rooms and fit them up for Industrial Work Headquarters, place for meetings, etc., and I will be able to do something. There is a plan on deck now that I hope goes through. The High School principal wants my department to take over the handling of the gym work up there. They have a fine plant, and if we find it possible it will be a big thing for the town. Dr. Roberts recommended that this work have a $25,000 building with a staff of 4 secretaries. This has been approved at National headquarters but not voted. That will come, I think after the big "Y" drive in November; 90 per cent of these workers with whom my work will be, live here. You dear home folks see, do you not, that the need of the foot-loose men is very great. No rallying place for them. Splendid young men many of them are. They are now left to drift, and no one to go after them and try to interest them in good amusements and finer things of life. There are no saloons here, for two reasons. The whole State of Washington is dry; and dear old Uncle Sam says nothing doing along that line, near his Navy Yards. Yet they need a place where they can get amusements in the midst of wholesome surroundings, or they will find them in other places. Then I must try and give them educational and moral influences such as the "Y" gives the enlisted man. This work may not have the glamor of that for the enlisted men, but it is just as important. You folks must help me in this pioneer work on the coast through your prayers and in every way possible. I am depending on you for this.

Give me suggestions. Write me, I may not be able to personally answer all letters, you write anyway. If I want any definite help, I will tell you. I am glad to think you are behind me on this. Address letters to,

DAD ATKINSON,
Industrial Work Secretary, Y. M. C. A. Bremerton, Washington.

THE PROTESTANT FORCES IN FRANCE AND BELGIUM.

By Charles S. Macfarland, Commissioner to France Of the Federal Council of the Churches of Christ in America.

It is obvious that France will rise out of this war a powerful nation, with tremendous moral influence in the world of nations. Therefore the religious life and institutions of France are of great significance to Europe, to the Christian world at large and in many fields of missions.

If I am not mistaken, and I feel sure I am not, there is going to be a significant change of attitude towards religion and religious institutions, on the part of the national leaders, publicists and of the government itself. These agencies, instead of taking a neutral attitude, in place of a restraint which forbids expression of sympathy or encouragement for any form of religion will take this very different course of expressing sympathy towards all forms of religion. They will not adopt or recognize a religion, but will recognize and encourage religion.

In the new, vital and warmly sympathetic relationship arising out of the war, America and France are going to influence greatly each other's life and this cannot fail and must not fail to include their religious life.

There are three elements in France; a large body of Roman Catholics, a small body of Protes tants and a large "third party" whose magnitude it is difficult to estimate, which is seeking light.

The Protestant Churches.

The Protestant churches are relatively few in number, but have an influence tremendously disproportionate to their numbers. This is due to the personal strength of their leaders. In official and commercial circles they are always strong and often dominant. They are a power in community life. Therefore it is by no means an adequate mode of estimating Protestant forces to do it by numerical calculation, especially when we keep in mind what I have called the "third party" in France.

The Protestant churches have a certain conservation and want of constructive method and action, this being incident to a group who for centuries have been on the defensive and have had to maintain their existence by close and often eclectic organization. They are thus not so strong among the common people as they are in what may be termed the higher circles. Their present temper and methods are probably subject to some considerable transformation.

They have, however, a history, traditions, an apostolic succession, a power of personality and a clear grasp of fundamental religious principles, with an adequate numerical force, to make them the foundation of a great religious structure in France.

The war has weakened their material resources, but has served to strengthen their vital spiritual principles and life. They constitute in large measure the soul of the nation.

Undoubtedly, like religious institutions the world over, they are under process of many changes and I feel sure they are ready to pass from a conservative defensive attitude to a constructive evangelical development adapted to the modern social conditions and life of France.

Other agencies are contributing to this procedure, the development of the French Y. M. C. A. (Foyer du Soldat) in the Army, the work of our Y. M. C. and Y. W. C. A., and the American Red Cross both in the Army and among the people. It is also induced by the general inter-mingling of French and American life and ideals. The Y. M. C. A. and the Y. W. C. A. are sure to become great forces in France.

The Future.

This lays a great opportunity before American Christianity and involves a profound obligation. Whatever we do must be constructive, and not offensive or destructive. But I have no hesitancy in saying that France should be as open and free in her religious life as America. To assume that a mere matter of numerical proportion should determine the religious life of a whole people is no more sensible in relation to France than it would be in relation to America.

Constructively, openly, in a spirit of charity and good-will to all men and institutions, it is the duty of the American churches to help their brethren in France, to assist in the rebuilding of the destroyed Protestant temples, to help them build up before the eyes of the French people, those principles of freedom and democracy in religion which we ourselves cherish for ourselves.

Three of the constituent bodies of the Federal Council of the Churches of Christ in America have related bodies in France, the Methodist Episcopal, the Baptist and the Lutheran Churches. There are equally close affinities of polity and form of doctrinal expression between the various Reformed bodies in France and several of our constituent denominations.

These bodies in France are federated in a Federation which is increasing in its vitality. Protestant life in France has been weakened, as in America by the excessive number of denominations. This is, however, increasingly recognized. If what we are to do in France is to have an effect upon the life of its people, it must be done without the confusing shadows of apparent or real divisiveness. There are multitudes of what I have called the "third party" who are looking for the light of these fundamental principles of freedom and democracy exemplified in the Protestant religion. If it can be objectified before their eyes clearly, they will recognize it.

There are thus these various religious bodies in France. To strengthen religious life in France we must strengthen them as they are constituted. We cannot reconstitute them. It will be natural and indeed appropriate, that the corresponding bodies in America will wish to establish especial relations in France with their sister churches of similar form. But let it be done through joint and common consultation and plan. The religious bodies and the Federation in France are ready for such procedure.

Let us strengthen all the parts in such manner that we strengthen the whole at the same time.

The Belgian Churches.

There are two Protestant bodies in Belgium, the National Church and the Missionary Church. These churches are associated closely with the French Church and should be included in all the plans under consideration. All that I have urged regarding France, perhaps in lesser degree, is true of Belgium, or, in any event, should be made true.

Indeed, there is just a little danger, in the new relationships between the two larger nations, that little Belgium and the days of 1914 be overlooked.

Thus must we speak the truth in love, but must neverthless not hesitate to speak the truth.

Mutual Relations.

These common problems will be met by such practical procedure as follows:

1. A Handbook of French Protestantism for American readers. 2. A Handbook of American Protestantism for French readers. 3. The translation into French of some of the literature of the Federal Council and the translations of works of our modern writers. 4. Conference between the Theological Seminaries of the two nations, regarding curricula and the exchange of professors and students. 5. French Protestant literature in American libraries and American Protestant literature in French libraries. 6. Exchange of Preachers. 7. Consultation between Foreign Mission bodies of the two nations.

God has set before America an open door in France and Belgium. Other agencies, including including interests social, educational and philanthropic, are seizing the opportunity for service to these nations and are already on the field. They are preparing the way for the churches.

We have, on the part of the churches, an opportunity for consecrated Christian statesmanship and service, calling for our earnest prayer. Our deepest thought, our wisest and most effective action. Such are my most profound convictions.

THE VISION THAT SECRETARY DANIELS HAS OF THE FUTURE.

Political Shibboleths that Men Heeded in 1916 Dead as Mummies.

In a recent address the Secretary of the Navy spoke as follows:

"The world after peace shall have been won will not go back to conditions such as existed prior to our entrance into the mighty struggle. The people will take on new dignity. What labor earns will find its way into the pockets of labor. New conditions will impose new duties. Statesmanship of vision will create new opportunities for American commerce and guarantee to labor the bread it has earned. Political shibboleths that men heeded in 1916 are as dead as the mummies of Egypt, and public men who try to galvanize them will be interred in the catacombs that overlook Salt River.

"This war is fundamental. Its effect will be to change everything. Trade and commerce and finance will seek new and broader fields and men and nobler standards. The large returns from farm and factory will not go to the few, but will be apportioned to men of brawn and brain in proportion to the value of their contribution. There will be a more equitable division between capital and labor. But no Bolshevism, no failure to protect alike property and labor, no class domination that lends itself to injustice or wrong can flourish on this continent. Justice presides over both the rights of man and his rights of property. There will be no place in this new world for the leadership either of timid men or those who grasp at the shadows of issues which the war has relegated to the scrap heap. The man who prates of doctrines good in an isolated country will have empty benches for an audience. During the war we have not hesitated at any action, however radical it was regarded by conservatives in other times, that would help to win the war. We have employed weapons both ancient and modern. Some of our men are wearing coats of mail, others are mounting the heavens. The javelin of the cave dweller has its place with the latest concoction of poisonous gas. Even so, in the new time now shortly at hand, our real leaders will be those who will not reject a method or a principle because it is old or embrace it because it is new. We will prove all things in order that we may hold fast only to that which is good for a heritage to be handed down by the generation that stood in its lot in these days and saved the civilized world.

"We have had but one principle since the President in the halls of Congress gave expression to the national conviction that the course of the German Empire demanded that America must make the world safe for democracy. We are enlisted with all that we have and are until the objects stated by the President shall have been achieved.

"And then—and then, what? Will we return to the methods and thoughts and policies of prewar days? The man who supposes that he will ever again live in a world like that which existed prior to the war has read history to little purpose. We will not be afraid in peace to do revolutionary things, seeing we have become accustomed to doing them during the war. What shape shall our after-the-war radicalism take? No man is wise enough to prophesy; but it is safe to say our first and imperative duty here in America is to make democracy safe for the world.

"It would be the tragedy of tragedies if after our sacrifices to make the world safe for democracy our democracy would not be the brand to bless the world. It must be purged of all class distinction, of every vestige of privilege, of every hoary-bearded tradition that fetters justice. It must be a democracy such as Jefferson formulated and Lincoln enforced. Its standard must be equal rights to all, special privileges to none. But this generation must live in the spirit of Jefferson and Lincoln and not be bound by policies which suited their day. We must not be called upon to fight primogeniture and the union of Church and State and foreign control whichJefferson successfully opposed. Human slavery, which Lincoln ended for the good of both races and the glory of his country, no longer needs to be opposed. But let us not doubt that there will be lions in our path if we tread the hard road of duty. Profiteers in war, worse than slackers and cowards, will not be easily routed in peace.

Invoking the spirit of patriotism, giant evils will follow this as all other wars. Eternal vigilance will still be the price of liberty. Men more careful to preserve the status quo of 1914 than to sesure an equal and exact justice will not be wanting. There will be as much need for courage to fight for real democracy when peace smiles as there is need now to oppose German aggression. But the spirit of hostility to absolutism will burn strong in the breasts of the millions of young men returning victorious from the Rhine. They will have cut their way through shell and barb wire to Berlin, and they will come back home with the high resolve that America shall give them and their fellows the kind of country that is worthy of their heroism. This is our faith: The heroes of today in the trenches must be heroic in civil life, at the ballot box, and in the halls of legislation tomorrow.

"Who will control America for the next generation? It will be the men who fought on land and sea, delved in the mine, plowed the furrows, built ships, forged war weapons, and in other ways were fully enlisted in the war, forgetting ease, comfort, profit, remembering only that they were enlisted in the war and for the war. Only they will be

worthy to control America. Understand me; I would not be so unjust as to give exclusive credit to those who wear the uniform of the army or navy, or those who are doing the herculean labors back of our soldiers and sailors. We have another class to which we must do honor. I refer to the good men and women, the boys and girls, who would readily take up arms if their country would call them, or who would take their places by forge and furnace, or in mine or on deck, were they so assigned, but whose places are less conspicuous. Many of these, I know, are longing for more emphatic connection with the war; but let them be comforted—if in their daily labors they are doing what our country desires them to do and doing it with their might, they too deserve the name of patriot. The housekeeper at her canning and knitting, the father on the downward slope of the years, the daughter, the son, each has a duty, each a place in the great struggle, and the test is, after all, not what station did one occupy, but did you occupy the station where your service was greatest, and did you therein your full duty?

"The world in which we shall live will apply the acid test to every man who asks trust or confidence. 'What did you do from April 6, 1917, to win the great victory ' and woe to the man of strength and health who cannot say, 'I gave myself, my life, my all in the service where the selective draft placed me.' If he cannot say this, it were better for him that a millstone were hanged about his neck and he were drowned in the midst of the sea.

"What will these men who have wrought well in furnace or trenches or on the sea do when they come into their own? They will stand for justice, for law and order. Anarchy, Bolshevism, privilege, predatory business cannot escape their wrath. They will have a world-vision, and will demand a treaty with all self-governing nations to preserve the peace of the world, and will maintain a powerful navy to help enforce the decrees of the tribunal they will set up. They will continue to enlarge the merchant marine so that American bottoms will carry American goods and exchange products with every nation and with all the isles of the sea. They will be less concerned as to whether this is by public or private ownership than with securing and enlarging world-wide commerce. The odds are that they will see in Government ownership and direction the best agency, but they will discard that if private ownership insures the best results. They will never return to duplication of railroad transportation and competition in terminals and facilities. All the benefits which Government operation of railroads have given will be continued, whether the railroads are in public or private ownership.

"The telephone and telegraph will probably be a permanent part of the Postal Service, though the men who will then rule America will be open-minded enough to discuss the best method of communication. The lessons of sanitation and war on drink and immoral disease will insure to the civilian population as great care and as strenuous effort in the methods of prevention and cure as war has taught are needed for the men under arms.

"Those men will have little patience with the 'how not to do its,' and the 'better stick to the old way' apostles and apologists. Men who have dug trenches under the fire of the enemy, stood on destroyers unafraid when struck by torpedoes, endured privation in the armies, and toiled to weariness on farm and in factory to win the war—these men will base their creed upon the Declaration of Independence and the Treaty of Peace, and the men who wish to build high walls to make an isolated America or turn national wealth into selfish channels will be little heeded in the forward march as these men make America truly democratic, where all men have equal opportunity, and where no man can take from the mouth of labor the bread it has earned, or challenge the worth of one who in such a time as this did his duty in the cause of mankind."

THE REV. DR. WILLIAM C. POND.

Some Observations by Observer.

For nearly four decades the Observer has had fellowship with Rev. Wm. C. Pond, D.D. He has always admired his vigor of body, his untiring industry, his gentleness of spirit, his loyalty to the Master and hs devotion to the ongoing of God's Kingdom. His friends are many, for he has been in California since 1853, and they will be glad, I am sure, to see his face represented by the picture appearing elsewhere in this week's Pacific. Knowing the interest of this Father of our Israel, and wishing to honor our paper with some intimations of his long life and work, the Observer took advantage of a short interview with him and jotted down a few of the incidents of the career of this modest man of God. Of course, the writer was aware that he was the son of Rev. Enoch Pond, D.D., so long identified with Bangor Seminary, and whose years numbered no less than 94, a fact which by the way, helps to account for the continued health and strength of the remarkable son, now 88, and apparently destined to equal if not go beyond, the age of his illustrious father. Dr. Pond, it seems, had in his youth a great desire to become a foreign missionary, and as about the time of graduation, Californa was looming large, the conviction pressed upon him that he could in no better way realize his ambition than by emigrating to that faraway country where it was said there was gold, but where there could scarcely be anything else worth possessing. Accordingly a meeting was held for him and others and this youthful minister was bidden God speed in some such way as those going to the foreign field were commissioned. As preparatory to his expected experiences, he felt he must have a watch, for such articles could scarcely be expected to be obtained in far away California. Neither did he think phys-

icians would frequent such an out-of-the-way place, so he intimated to the one he loved best that they had better supply themscelves with a Homeopathic book and remedies and thus safeguard themselves against any sickness which might come. But his illusions were ere long dispelled, for as he sailed into the Golden Gate and in February saw the hillsides covered with green grass and later found good things to eat at the hotel and comfortable accommodations, he concluded he was not so much of a foreign missionary as he had anticipated. On his ship were eight ministers commissioned by the Home Missionary Socety. Two were bound for Oregon; six remained in California—Wadsworth, Harmon, Pierrepont, Bell, Hale and Pond. Four were Presbyterians; two, Hale and Pond, Congregationalists. In San Francisco it seems there was a committee to place men, and it appeared wise to ask the subject of this brief sketch to assume a new field in the northwestern part of the city on Greenwich street. Here the young man labored with his native energy and succeeded in gathering a goodly congregation and a fair sized membership, led in the construction of a suitable building, and had some influential men co-operating with him, and had it not been for the panic of '57 might have spent a score or more of years in the parish, but when the financial crisis bankrupted one or more of his most reliable members, the work flagged and ere long the young but undiscouraged pastor sought the mountains, and for ten years was the beloved pastor of our work at Downieville. There it was he met James M. Haven, a young man of promise engaged in business. Already a Christian he later joined the church on profession and afterward at the urgency of Dr. Pond studied law. The young attorney in time settled in Oakland, was a prominent member of First Church and influential in Congregational activities. For a long while he was Treasurer of our Seminary, his mantle falling upon his son, Thomas Haven, a successful lawyer of San Francisco.

From the far away mountain parish, Dr. Pond came to Petaluma, and after three years of devoted labors accepted the call to Third Church, San Francisco. Here his interest in the Chinese developed and finding himself differing somewhat from good men and women in his parish as to the admission of Chinese converts into the church, he with some others moved about one mile nearer the city's circumference and there established Bethany Church. It was as pastor of this flock that the Observer first knew him and it has been a delight to the latter to continue that acquaintance and to learn from time to time of the struggles and vicories of that movement. Especially does the writer remember some words of this pastor concerning the lifting of Bethany's debt, and how strongly Dr. Pond was and is persuaded that it was due in great part to prayer. Perhaps we younger men have not listened often enough to these experiences of the veterans, and may we not hope one or more of these Fathers of Israel will leave us some "Reminiscences" of their lives, magnifying what God had been to them and what He has enabled them to accomplish.

Incomplete and in a sense unsatisfactory as this resume must necessarily be, one must not overlook the magnificent work done by Dr. Pond in behalf of the Seminary. It was about the year 1872, when the institution, only three years old, through its officials commissioned Dr. Pond to go East in behalf of an endowment. Thirteen thousand dollars in sight in California was not sufficient for present purposes, but if it could be supplemented to $35,000 our Seminary could see its way clear to continue its work until larger resources could be obtained. 'Tis needless to say that our brother faltered not. He returned to the scenes of his youth, not the first time since coming to California, and there after diligent labors, was successful, and came back home much elated over his victories.

Space will not permit extended reference to his long service in the California Chinese Mission, now known as the Oriental Mission. Not a few of those associated with him there will rise up and call him blessed, and indeed in all his work his own great ambition has been to introduce men and women to his Saviour. While doing this he has been in sympathy with our whole Congregational program. His interest in The Pacific has been deep and continuous, and should it be compelled through lack of sufficient funds to suspend, no one will regret it more than this brother so long welcoming its weekly visits.

Dr. Pond, it may be added, is a thorough Congregationalist. He believes most intensely in the autonomy of the local church, but seldom is one found whose spirit of fellowship is warmer and more hearty. He has been regular at the Monday meeting of ministers, faithful in attending the Associations and the Conferences, and ready always to respond to any brother's invitation to come and assist in evangelistic services. And possibly one of the regrets of his advancing years, if indeed he has any, is that he is not able to do more in assisting his brethren in bringing souls to Jesus Christ. But if he is resting from his labors, and we can scarcely think of him as inactive, such rest is well deserved. His ministry has been a long and faithful one, and the Observer joins with his many friends in extending to him their best wishes that his vigor of body and mind may not soon grow less. We want him to abide in strength and round out a full one hundred years. His children, successful in life's labors, rise up and call him blessed, and on the other side loved ones are waiting his arrival. But we will not let him go. Tarry with us, O Father in Israel. Give us your words of wisdom. Inspire us with your sweet and gentle spirit. Unfold to us the secret of any success the Master has granted you in these many years of unselfish devotion to His work. And when the chariot comes to lift you to realms above let your mantle fall upon one and all of us.

THE PACIFIC AS A MONTHLY.

In accordance with the announcement made in the issue of September 26, we publish this week the first number of The Pacific as a monthly. The heading is one that was used in 1898, 1899 and 1900. The original plate having been destroyed in the fire in 1906, a photograph was taken from a copy of the paper and a new plate was made. The pages of The Pacific are now the size they were in the years named.

NOTES AND PERSONALS.

Mr. Samuel D. Mayer who was organist of First Church, San Fraincisco, for 43 years, has been appointed organist of the Grand Lodge of Free Masons for the fifty-first time.

The Rev. Huber Burr has returned from France and will take part in the campaign soon to be started for the support of the great work the Y. M. C. A. is doing on the battle front.

The Rev. Dr. Winbigler gave recently a very satisfactory series of lectures on Mental Healing in the Pico Heights Congregational Church, Los Angeles. They were laregly attended and were widely helpful.

The Rev. John A. Cull is serving as religious work director of the Puget Cound Coast Defences, including Forts Worden, Casey and Flager, near Port Townsend, Washington, to which units is added the army and navy "Y" at Townsend.

In their desire to do something to aid to bring to bear on the world's need a new spiritual dynamic out of which only can come the issues of life, the Congregational ministers of San Francisco and vicinity will continue next Monday the discussion which was commenced two weeks ago.

The Rev. William Floyd has resumed his labors as pastor of Ocean View Church, San Francisco, where he has worked efficiently for several years, but from which work he was laid aside for a time by illness. The church was supplied in a very acceptable way for three months by the Rev. H. M. Burr.

Philo Mills, deacon emeritus in First Church, Berkeley, passed into the other life on the 7th of October. His four score years were well spent years, and his memory will abide with all who knew him. He was one of the most faithful of church workers. In the business world he manifested those sterling traits of character which always stamped him as a man who walked with God. His creed if expressed in a word was Brotherhood.

The Rev. George H. Dekay is in Colorado now where he has charge of a district to be worked in the Y. M. C. A. drive which is to come off next month. He expects to return later to his transport work on the Atlantic, which has been carried on by him in such a manner as to make the persons supervising such work unwilling to release him from it. Before returning to the transport work Mr. Dekay will be at his home in Berkeley for a short time.

Berkeley religious forces lose a man of exceptional value in the passing into the other life of the Rev. Dr. Eldredge, pastor of St. John's Presbyterian Church. Dr. Brook's estimate on the calendar of the First Congregational Church last Sunday glimpses well in brief what Dr. Eldredge was and how he was esteemed: "To a very large degree he was a fresh incarnation of the spirit of St. John. His quiet dignity, his genuine friendliness, his wide sympathy, his large faith have made his life an inspiration wherever he was known."

First Church, Berkeley, has secured the Rev. John H. Kimball as Service Superintendent—a desirable kind of worker in the church of today. His special work will be to link the church up to the students in the University in the most helpful ways and in general to help to make the church a real community servitor. Mr. Kimball, a graduate of Beloit College and the Yale School of Religion, was in the ministry in Calfornia for several years, but for the last ten years has been in other work. His tastes and qualifications along with his outlook on life are such as to make our First Church, Berkeley, anticipate much in way of results from the efforts under his leadership.

FIRST CHURCH, OAKLAND, FACES THE FUTURE WITH IMPROVED FACILITIES.

The First Congregational Church, Oakland, invited its friends in the bay cities to view and enjoy,—in a reception which extended from eight o'clock to ten last Thursday evening—its new assembly, Sunday-school, and social rooms. There was but one verdict—all pronounced them beautiful and admirably adapted for the purposes intended. About seventeen thousand dollars have been expended in these changes and improvements which have been going on for several months, and here so far as words go is the result:

An assembly room bright and commodious, equipped with stage, moving picture booth and machine; a reception room beautifully carpeted, and curtained, with furniture both handsome and homelike; a dining room, cozy and cheerful; a kitchen done in white, with hotel range, steam table and every modern convenience; a club room for young men and boys; junior and primary rooms, bright and attractive; a choir and music room with accommodations for the large music library and the choir vestments; an office with full equipment; a coal and check room; a sexton's room.

The church auditorium has been retinted and otherwise improved, a new lighting system installed, and also a new heating plant.

These improvements make our Oakland First

Church plant one of the most inviting on the Pacific Coast.

It was a joy to many of the members of sister churches to be present at the reception last week, and never were congratulations more hearty than those that were given to Dr. Van Horn and his co-workers at that time.

It is gratifying to The Pacific that it is able to say to our Congregational Pacific Coast fellowship that First Church, Oakland, is today as of old a great power making for righteousness in the influential city in which it is situate.

MISSION CONGREGATIONAL CHURCH, SAN FRANCISCO.

The annual meeting was held last week, and after one of those fine dinners for which the women of the church are famous, the reports from the various departments were listened to and a spirit of encouragement created, for in every way the year had been a good one for the church. Among the many things indicating progress and prosperity was the vote of the church to relieve the home missionary society of one-third of the aid it had been receiving.

Fifty new members were received during the year and the membership now is 186. The net gain for the year was 44.

The Sunday School enrollment is 161. Some of the classes average 100 per cent in attendance. The average attendance was 132. Adding the home department and the cradle roll the enrollment is 224. Fifteen came into the church membership from the Sunday-school during the year.

The Ladies Aid which met twice a month had an average attendance of 25 and contributed $10 a month toward church expenses.

We are a happy, harmonious church. We have in Mr. Isaac a pastor with a large heart and a fine mind, devoted and able, fully consecrated to the work of the Master, and greatly beloved by the whole church and the community circle wherever he is known. And Mrs. Isaac, his efficient helpmate, has also a large place in all our hearts. Many a gap does she fill and most admirably—in addition to her regular church work. At the annual meeting Mrs. Isaac read us a humorous paper on the unfeigned pleasure of "playing second fiddle" in the church.

PACIFIC GROVE.

Three new members were received by letter and one man on Confession of faith at the October Communion. Two of those received were Rev. and Mrs. John A. Rowell coming from Massachusetts. Mr. Rowell has served New England Churches for years back, and is now retiring from the active pastorate.

The church and denomination have just suffered a loss in the death October 8th, of Mrs. C. G. Pye. Mrs. Pye has been one of the notably noble women of Congregationalism, rearing a family of two sons and two daughters all doing splendid Christian service. The sons are both foreign Missionaries. Prof. Ernest Pye of Marsovan, Turkey, is helping save Armenians by lecturing in ther interests in the East just now, and Mr. Watts O. Pye of Fenchow, China, and his family are perhaps still on the water returning to their Mission after a furlough at home. Mrs. Pye has been a cripple for some years past, and a few weeks ago she fell and broke the other hip. She has suffered much, but has kept faith bright and her influence strong for Christ. Blessed are such women.

OUR CHURCH AT SALIDA.

The picture herewith will afford some idea of the fine work the Rev. W. J. Speers has been doing at Salida. The new church building, most of which is hidden by the throng of people in front of it, is one of the results of his devoted efforts in that community.

The Sunday the new edifice was dedicated there were representatives from three churches at Modesto and two at Ripon, the speakers bringing hearty congratulations on what had been achieved. Superintendent Rathbone gave an uplifting address and all in all the occaison was one long to be remembered by the people of Salida.

Salida has in addition to the Congregational Church a Dunkard and an Adventist organization Rightly worked we have a good field there, and Mr. Speers is working it rightly and so the outlook is most encouraging.

LOOMIS NOTES.

Three were welcomed into the membership of the church by letter, including the pastor and wife at the last Communion service.

The church by a unanimous voted adopted the Every Member Drive for December 8th.

By vote of the church the pastor is spared Sunday evenings to preach at Rocklin during the period of the war, as the pastor, Mr. Ogle, and wife, have found it necessary to go to care for their ranch. Their sons are honoring their country by service in the Army.

On October first the Loomis Church was blessed

by the presence of four special Missionary workers, two foreign and two home workers. Dr. Tallmon Sargent and Dr. J. K. Brown inspired us concerning the foreign work, the former from China and the latter from Turkey. Dr. Rathbone and Mr. Snider, the latter being now at Alturas, represented the home work. Splendid attendance marked the interest, including the men as well as women.

Recently the people and friends of the church gathered in the evening at home of Mr. and Mrs. S. C. Day where they tendered the incoming pastor and wife a very enjoyable reception.

LOS ANGELES NOTES.

By James D. Eaton.

On account of an order from the Board of Health closing temporarily all schools, theatres and churches, to prevent the spread of the "influenza," last week's gathering of our ministers had to be omitted; but on the previous Monday was held the first meeting, for the new year of the Congregational Ministerial Union. This time it was combined with a picnic for the ministers' families, meeting at Monrovia with Rev. and Mrs. Arthur F. Skeele who arranged for an auto ride to various points of interest, and then conducted their guests to their grove of noble trees in whose shade long tables have been adorned with a profusion of fruits and flowers. The contents of the baskets, with the addition of lemonade, coffee and ice cream by tthe host and hostess, make a feast indeed. The main feature of the program was an address by the new president, Dr. Edwin P. Ryland, who has recently come to us from the Methodist Episcopal Church, taking for his subject, "Some Impressions of Congregational Democracy." A number of the leaders present were prompt to voice their deep appreciation of what he had given us to think about and to work for, in unfaltering loyalty to our Master and Lord.

The Church Extension Society held its semi-annual meeting on the 8th instant with the Hollywood Church. Pastor James H. Lash and Mrs. Lash, with the aid of some of the congregation, were at the entrance of the Woman's Club House, (where their church services are held at present,) to receive the representatives of the other churches of the city, who to the number of more than two hundred filled the large dining room. The quartet choir of this already large and self-sustaining church furnished the music, and after dinner had been served by the ladies, the roll of the churches was called by Superintendent Kenngott, when a delegate from each one was allowed three minutes in which to report the most significant and cheering events of the year. The prevailing spirit was markedly optimistic; and while there was an undertone of serious and tender remembrance of the many men, including ministers, who had gone afar to serve their country, there were many humorous sallies to enliven the evening. Some of the delegations were surprisingly large, among them that from the Providence Church whose pastor scored a point by his quiet allusion to their having "solved the problem of the mid-week service by turning it into a prayer meeting."

Various would be the honorary degrees bestowed upon our genial brother, Rev. George A. Rawson, if all the churches in this region that he has helped in their time of need were given a chance to express in that way their grateful sentiments. In this city alone the number reaches at least a score, several of them having been given $1,000 apiece, to help them get a roof over their heads; and the Church Extension Society has received $1,300. "Generous Benefactor" would be a fitting title; but "Beloved Father" would be more to his taste; for he likes to claim that he belongs to all our congregations, and to have them call him "Father Rawson." Born in Canada, of English parents who belonged to the established church, and educated at Toronto, he began his ministry in the year 1860, going first to Nova Scotia. But some six years later he began a fruitful pastorate in Batavia, Ill.; and his cherished gold watch was a gift from the church there in 1870. There followed periods of service with several different churches in the state of New York; and in 1888 he came to Los Angeles. After a brief service at the Railroad Chapel, he took charge of the Vernon Avenue Church, continuing there for more than five years. That was his last charge, on account of broken health. But later his renewed energy found another useful outlet, when he was nearing the usual age for retirement, improving land and selling houses he built; and thus was he able to become a sort of Assistant Pastor to many churches. He takes solid satisfaction in rendering this kind of service, and has grown to be so joyful a giver, that a few of his friends have begun to caution him against parting with nearly all his possessions and leaving himself in a measure dependent upon others. What a splendid example has he given of laying up treasure in a sure place, and yet of enjoying himself immensely as he goes along day after day.

"Czecho-Slovak is a word newly coined in these days," remarked Miss Madeleine Veverka as she began her recent address in the auditorium of the Arroyo Seco Branch lLbrary; and she proceeded to relate the fascinating story, partly legendary and partly historic, of her people, (a branch of the widely distributed Slovaks), from the days of the Caesars to the present time; picturing their coming into Central Europe, and their selecting for their home the most fertile and beautiful valleys of that region, and settling the districts now known as Bohemia, Moravia, Slovakia and Silesia. She told of their passionate love of the soil, of their devotion to learning, (leading to the founding of the university of Prague), and of their heroic spirit of independence. She gave hints of what they had endured when the Germanic party of Austria tried to denationalize them, by forbidding them to use

their own language, by sending all their school teachers into military service and replacing these with Germans, and by destroying all the Slovak books found in their possession. One German official boasted of having disposed of 60,000 volumes. When a gendarme entered a certain house to hunt for forbidden books, the house-wife knew that he would search her own person; and so she deftly took the Bible she carried hidden there, and put it under the clothes she was boiling over the fire; and while he was feeling about for the book, she was poking it down amongst the steaming clothing in the boiler. At the close of the lecture those present were invited to pass into the library and inspect, among other articles from that country, "the boiled Bible." Miss Vaverka, who is proud of her birth in "that favored land," received in this country her education as a kindergartener, and is now supervisor of primary schools in this city.

SANTA BARBARA.

To say that all our problems and difficulties are met and solved would be a joke, but that the tide away from the Church is largely arrested and that we are beginning to regain strength, the people are encouraged to believe. The smash was most complete perhaps in the Bible School, but the pastor has assumed the superintendency with the best energy he can give it; three new classes have been formed, the graded system is being extended; missionary talks and offerings secured according to plan, and the attendance increased about 50 per cent. With the women organized in four geographical sections, they easily in turn month by month promote something for the good of the church and the community; one section enlisting the congregation recently to furnish "a get-together-party" for the public school workers of the city. The isolation of our congregations in this coast belt of California is keenly felt, the nearest Congregational Church to the north being at Paso Robles some 150 miles away and to the east, Ventura, 30 miles away. Therefore it was with much pleasure that our ladies arranged a district missionary meeting in September. Auto loads came from Ventura and Saticoy for a picnic dinner in beautiful Oak Park, and Mrs. Lash and Mrs. Hoyt from Los Angeles gave most inspiring addresses.

The men have organized a Brotherhood, whose aim is not so much for sociability—for in these strenuous times there is too much to do—as to mass the men for their proper work. This will be undertaken along four lines, each man being assigned to one of the committees: Evangelism and personal work, Bible School and Bible study. War Work. and Church Support. They are entering this enterprise with great enthusiasm.

While the losses to the church in members and prestige in the past two years have been so serious as to threaten disaster, some old friends are now renewing allegiance, new ones are coming to us; and we remind ourselves of the worth of our Cause and take courage.

ANNUAL MEETING OF WOMENS MISSIONARY SOCIETIES.

The annual meeting of The Northern Californa Branch of the Woman's Board of Mssons for the Pacific and of the Woman's Home Missionary Union of Northern California was held in First church, San Francisco on Thursday, Oct. 3, for the first time in a number of years, but that did not prevent the attendance of a goodly delegation from the East Bay, Plymouth and First Church of Oakalnd apparently vieing for honors in that regard.

The year's reports were listed under the captions Our Retrospect, Our Stewardship. Our Constituency, Our Survey. Space does not permit of a review of them all, but it was interesting to note that wherever Mrs. Perkins reported missions study classes as having been held in the auxiliaries, their comment was after this fashion, "We have had a good year financially" or "We have met our apportionment fully." Surely this is a case of cause and effect.

Mrs. Rathbone as Field Secretary spoke of the sixteen pastorless churches left without leaders in this day of war stress, telling of Trinity County, in area the size of the state of Massachusetts, without a minister or a physician.

Mrs. Bell's report as Foreign Secretary told of two new opportunities for work which the Board is considering, in Gogoya, Portuguese East Africa and in Matzatlan, Mexico; such splendid openings where we can enter and serve if the auxiliaries will stand loyally behind with their support.

Rev. A. B. Apra, in charge of the Italian and Spanish work in San Francisco, told of his work among the representatives of some of the allied nations who are our near neighbors. Speaking several languages, Mr. Apra finds the opportunities for service increasing daily. He pleads for greater co-operation in his work by the Christian people by helping to safeguard the young foreign girls "who have no sense at all" as he expressed their lack of worldly wisdom, by providing them wholesome amusement to offset the temptations to which they are exposed.

Dr. Stauffer, pastor of the entertaining church, opened the afternoon program with an inspirational message, taking as his theme, "Who Knoweth whether thou art not come to the Kingdom for such a time as this." He urged more practical demonstration of our Christian faith, saying that it is sometimes necessary for us to create our own circumstances of opportunity.

Dr. Kloss of Plymouth Church was spokesman for The Macedonian Cry at Home, bringing many startling facts to voice the need here at our very doors. It was news to many to find that the majority of the East Bay population is foreign. That ours is the responsibility for the attitude these

foreigners have toward our country and its ideals was brought home in a forcible manner.

A message from China came next. Miss Edith Tallmon, fresh from her educational work at Lintsing, gave us a vivid picture of conditions there. She spoke of Mohammedanism among the Chinese and of the wonderful devotion which led a great multitude of women from the country districts to make a tour of many weary miles to Lintsing to visit the shrines there, thereby acquiring merit that their families might have health and prosperity through the year. They invaded the city and in the course of their travels visited the Mission Compound where they showed eager interest in the story of the Gospel as told by Christian Bible women who gathered the travellers into groups and taught them the true way of life. She described the activities of a college trained girl after graduation and made evident the large sphere of influence which she possesses by virtue of her training in a Christian College.

After a talk on our Sources of Inspiration by Mrs. F. W. Dean, the Secretary of Mission Study for the Branch and Union, Rev. J. K. Browne of Harpoot, Turkey, spoke on "The Appeal Today of the Orient to the Occident," finding that Paul's first visit to Macedonia involved the five great principles which Christianity has to bring to the heathen world, and for which that world is seeking. The cry of the Man of Macedonia is for the modern Christian as certainly as it was for Paul said Dr. Browne, and it may be not obedient to the vision that we have.

The music for the day was supplied by Mr. Samuel Mayer who is always so generous in giving his services, at the organ, and by Mrs. R. C. Brooks and Mrs. .....in a number of sweet songs.

The election of officers brings some new names to the front. Mrs. S. J. Mead of First Church, Berkeley, takes the position of Recording Secretary, held for eight years by Miss Harriet Merriam whose faithful service has been such as to inspire all who were privileged to work with her. Miss Edith Sprague of North Church, Berkeley, is the new Secretary of Literature for the Branch, and Miss Bessie Simpson of the same church is Young People's Secretary for the Union. Mrs. F. J. Van Horn was re-elected President of the Union, and Mrs. J. E. Bell of Saratoga was elected President of the Branch. Coming as she does from that well known center of missionary enthusiasm having served as Vice-president of the Branch in 1911 and 1912. Mrs. Bell brings experience and a fine personality to the cause of foreign missions.

The hospitality of the First Church of San Francisco with its splendid working plant was appreciated by all. A good deal of interest was displayed in the missionary articles on sale in the lobby. Any church wishing to have consignments of these goods for sale in local bazaars can communicate with Miss Kate Gilbert 1905 19th Ave., Oakland, for the Japanese; and Mrs. Dennis Goodsell, 2614 Dana St., Berkeley for the Indian baskets.

OREGON LETTER.

By George H. Himes.

The hope of the First Church, Portland, a month ago that the matter of securing a pastor would be settled by this time has vanished. Dr. James A. Jenkins, of Chicago, has declined the call. Major Thornton A. Mills, a former Congregational Minister, now with the Spruce Division at Fort Vancouver, has been supplying the pulpit most of the time for the past three weeks acceptably. He cannot do this any longer owing to a change in orders.

The Central Church, Salem, Rev. H. C. Stover, pastor, had a jubilee gathering during the past week, the occasion being the clearing up of all indebtedness.

The seventieth annual Conference of the Congregational Churches of Oregon was called to order last Tuesday in Corvallis, but was not permitted to proceed by the health authorities further than to elect officers for the ensuing year. There was a goodly attendance of delegaes and ministers and the occasion would have been of great interest had the Conference been allowed to proceed as a programme of more than ordinary interest had been prepared.

The heavy hand of death has fallen upon the family of Rev. William C. Kantner by the loss of a son in the army "Over There" in France.

By the death of General Hazard Stevens last Friday evening at Goldendale, Washington, that State lost a valuable and one of its best known citizens. He was the only son of the General Isaac Ingalls Stevens, the first Governor of Washington Territory, and with his father was a soldier of the Civil War, and was seriously wounded in the battle of Chantilly, Va., September 1, 1862, where his father lost his life. He was promoted for gallantry in action to the position of brigadier-general before he was twenty-three years old, and was reported to be the youngest officer of that rank in the service. For a good many years he was a citizen of Massachusetts, and lived in Boston, caring for his mother. After her death a few years ago he gave up his profession—the law—and began improving property just south of Olympia, making of it one of the finest dairy farms on the Pacific Coast. A grandson of Rev. Cushing Eells, a missionary of the American Board to the Indians in Oregon in 1838, is the superintendent of this farm, widely known as the "Cloverfields Farm."

INLAND EMPIRE NOTES.

I have been asked what "Inland Empire" means. It is a vast region lying between the Rocky Mountains on the east and the Cascades on the west. It is the country of the great river of the west, the mighty Columbia and its many tributaries, reaching from the Canadian line on the north to the Blue mountains on the south. It includes central and eastern Washington, northern Idaho, western

Montana, northeast portion of Oregon. and southern portion of British Columbia. The total area s about 150,000 square miles with a population of approximately one million. There are 550 towns and cities in this region, with Spokane with its population of 135,000 as the geographical center and metropolis. Twenty years ago I wrote as follows and have not changed my mind: "It is a region with hardly a rival in enchanting scenery and picturesque sublimity and variable form of beauty. In it are found all the inspiring phenomena that any aspiring lover of nature can desire. He can find broad and rolling priries, verdure-clad plateaus, bordered by hills crowned with sturdy pines; and in the distance lofty and rugged mountains, the towering majestic peaks wrapped in eternal snow. It is a region hardly paralleled in diverse resources, yielding one-ninth of the total wheat crop of the United States, and one-third of the total lead output of the world, the annual production (today) estimated at $300,000,000."

The territory is served by five transcontinental railways and all have numerous branch lines and feeders. Great progress has been made in building good roads. The water power has been estimated as high as three million horse power.

There are almost one hundred of our churches in this region, and when we consider that Congregationalists were the first ones to preach the Gospel here, and establish Christian institutions, there ought to be many more.

A week ago Mr. Charles H. Baker, Treasurer of the Church Building and Home Missionary Societies, of New York, and Rev. H. H. Wikoff of San Francisco were in the city Sunday and Monday. They spoke in as many churches as they could on the Lord's day, and to a representative number of ministers and laymen during a noon luncheon on Monday. Mr. Baker is a very pleasant man to meet, and makes a favorable impression as a faithful servant of Jesus Christ endeavoring to promote the interests of His Kingdom. Brother Wikoff has been a welcome visitor to us for a quarter of a century, and has almost grown gray in the service of the Master, but is still young, buoyant and aggressive. The church building society has found in him one of the most effective workers on the Pacific Coast, who has never failed to do hs utmost to conserve the interests of the society and also promote the interests of the churches.

Last Monday was one of our great days. Dr. H. H. Kelsey, of San Francisco, was with us as the Pacific Coast general of the E. M. C. He preached at Dayton and Walla Walla, on Sunday. On Monday morning he spoke before the Spokane general ministerial association; to the Congregational Alliance in the afternoon, and at the Congregational club banquet in the evening, preceding it with an hour's conference. There was splendid attendance and much interest manifested, indicating that the churches will co-operate in this great and important movement. Dr. Baird the state superintendent was with us too, and participated in the conference and spoke with power at the banquet. Other speakers were Rev. Joel Harper, Rev. H. A. Luckenback, and several laymen.

Those who attended the meeting of the Conference at Tacoma report it as one of unusual interest. I regret my inability to be present.

The S. A. T. C. has begun drilling at Whitman College. A Mess hall to accommodate the 250 soldier students has been erected, and there is a center and recreation house close to it with a secretary supplied by the war council of the Y. M. C. A. My second son is among the students, leaving an important position to go. A representative French girl has entered Whitman, coming all the way from France. Her name is Jeanne Mercier and she attracts much attention.

Rev. W. D. Eddy has closed his labors at Elk, Washigton, and is residing at Spokane for the present.

Rev. O. B. Whitmore, of Medical Lake, has gone to Wallace, Idaho, and is engaged for the present in secular work. He feels that a change is necessary after over 40 years of pulpit and platform work. Rev. H. W. Driver, of Kellogg, Idaho, has entered Y. M. C. A. war work and is stationed at Camp Fremont.

A telegram or cablegram was read at the banquet on Monday evening from Dr. Thomas H. Harper, France, announcing that he would be home in two weeks, to push the Y. M. C. A. drive. It aroused much interest and enthusiasm.

I have intended long before this to commend most heartily Dr. James M. Campbell's brochure on the "Place of Prayer in God's plan of World Conquest." It is wonderful and unmatched in its ability and condensation; a veritable multum in parvo on prayer. Buy it and preach it.

J. EDWARDS.

Spokane, Wash.

THE METHODS CORNER.

SUGGESTIONS AS TO HOW TO DO THINGS.

By Rev. E. A. King, San Jose.

Some Help For Men's Bible Classes.

We wish to suggest three books of value to anyone thinking of organizing a Bible class or any teacher of such a group:

"Adult Bible Classes and How to Conduct Them" by Irving F. Wood and Newton M. Hall, published by The Pilgrim Press, Boston. "How to Build up An Adult Bible Classa" and "101 Things for Adult Bible Classes to Do," by Herbert Moninger, published by The Standard Publishing Co., Cincinnati, Ohio, 25 cents and 50 cents respectively.

A pastor in the State of Washington has introduced a very helpful feature into the mid-week service. Every Wednesday evening there is served a tea supper at 6:45, a simple affair, the ten cents just covering the cost. In the work of preparation people have been interested who have not previously found a place of work in the church. The idea

is to keep the family and the church together.

After supper, while still seated at the table, hymn books are passed. One of the men acts as chairman. The pastor leads in a brief devotional service, telling a story to the children and opening a larger subject for discussion by the adults. Occassionally the meeting is turned over to Sunday School interests or some civic affair of interest is discussed. The attendance averages about fifty.

One minister not long ago sold twenty-five copies of "The Passion for Souls," by J. H. Jowett, to the laymen in his church. He said: "The first chapter is worth 50 cents, the price of the book." That is good praise but it does not fully express the worth of the book. Every minister ought to read it though we have found a good many ministers who have never seen a copy. We suggest you send fifty cents to The Westminster Press for a copy.

A Printed Ballot.

We came upon a unique printed ballot a short time ago calculated for voting by ballot in church meetings. There are two perforated coupons, one on either end. The left one is "NO," the right one "YES." In the center are the words, "If you wish to vote NO tear off coupon on the right. Deposit both pieces in the ballot box. The larger piece only will be counted." Turning over the ballot you find similar instructions which say, "If you wish to vote YES tear off the coupon on the right." Every church could have a supply of these ballots on hand for voting on important matters as they require no marking of any sort, doing away with the need of pencils.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Wednesday Morning Prayer-Meeting.

Prayer-meeting every Wednesday morning at 10 a. m. at Headquarters. Everybody most cordially welcomed.

The Wednesday morning prayer meetings have been held each week as usual though no account of them has been given in this column because of the stress of moving the office. In the midst of all the rush and hurry of present day life, it has been grateful to have these quiet times when our thought could dwell on the quiet deeps of our faith. Belief and Trust, and Faith's intellectual difficulties have been the topics dwelt upon.

Wednesday morning, the twenty-fifth, found us in our new quarters in the Phelan Building, Room 421. The lesson was read by Mrs. Evans. Mr. Fosdick considers Faith's Greatest Obstacle to be the presence of suffering in a world created by a God of love, but his sturdy faith surmounts it triumphantly.

"However much in doubt a man may be about the theory of suffering, he knows infallibly how suffering should be met. Noble characters do not alone bear trouble; they use it. They make it minister to character; they set it to build in them what nothing save adversity can ever build, patience, courage, sympathy and power. They act as though character, not happiness were the end of life.

After the prayers a letter from Sherwood Eddy was read, in which he told of his recent tour of the battlefront in France. His characterization of Verdun as the Calvary of the French people, of Ypres as the Crucifixion of the English, interpreted the spirit in which the troops laid down their lives for their fellows.

Englishmen excel in the air, according to Mr. Eddy, and the French in artillery action, while America bids fair to produce the greatest shock-troops of the allied army. The Y. M. C. A. work he says, is organized on a magnificent scale and wielding a world power. The French are so impressed with the value of it that they furnish all the equipment necessary for the secretaries to carry on their work in the French army.

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The Wartime Dramatic concert which has been given with such fine effect several times about the bay furnishes material for an instructive and entertaining Sunday evening program. Copies of the text and the collection of flags needed can be procured at headquarters for a small expenditure.

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Miss Edith F. Parsons of Brousa, Turkey was invited by the Washington Branch to address their annual meeting. On the way Miss Parsons stopped at Portland, Oregon, and met some of the Oregon constituency. Several auxiliaries in Washington have had the benefit of her inspiring personality and first-hand knowledge of situations in Turkey.

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Dr. Tallmon-Sargent recently accompanied Drs. Rathbone and Browne on a speaking tour through Northern California. She came in close and interesting contact with several of our societies.

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It is a pleasure to report that Mrs. George W. Hinman and Miss Henrietta Brewer, whom we have so greatly missed from our gatherings, are steadily regaining strength and health.

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The Foochow Mission is to be congratulated upon the number of recent additions to its membership. The last candidates whom it was our pleasure to greet and entertain at luncheon as they were passing through San Francisco were Rev. and Mrs. P. S. Goertz of the American Board, and Miss Anna Kentfield of the Woman's Board of Boston. Late news from Foochow brought the information that Miss Bertha Allen had been quite ill but was on the way to recovery. We deeply regret that conditions which no one could forsee or prevent have placed burdens so heavy upon our faithful little teacher that her strength has been overtaxed.

* * * * *

Late news from our Missions, centers principally around the Doshisha. Miss Denton reports overcrowded classrooms, pleads for more teachers, states regretfully that during the past year more pupils were turned away than were admitted. Girls from Sapporo to Nagasakai are eager to attend the University, and only lack of room and teaching force limit the number of pupils.

Miss Denton proposes a plan to relieve for a time the lack of room. The present difficulties of building are too great and the exchange of gold is too low to make possible the erection of the Eldridge M. Fowler Memorial Chapel at this time; but it would seem wise and feasible to appropriate gifts of money which Miss Denton secured while on her furlough to extend the west wing of Pacific Hall to correspond to the east wing. At the time of erection, lack of sufficient funds precluded the finishing of the entire wing. This extension would provide for the present the great need of extra classrooms and chapel accommodations. The directors voted their approval of the plan.

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Miss Hilda MacClintock of Chicago, who last spring accompanied Miss Denton to the Doshisha as her assistant, has heard and answered the compelling call which is claiming most of the youth of today. The Red Cross needed workers in Vladivostok! She was trained and prepared for the work that was demanded; and in a few hours had made her decision, packed her trunk and was off to join the great army of ardent youth that is bringing in the new day of democracy.

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A long breezy letter from Miss Frances Clapp, who sailed for Japan in August has been greatly enjoyed by many readers. She writes of the enjoyable trip, and interesting traveling companions many of whom were connected with the diplomatic or military service of various countries. Over fifteen different nationalities were represented among the cabin passengers. Participants in deck sports hailed from America, Chile, Russia, Japan, Spain, the Philippines and Mexico.

Delightful days were spent at Yokohama and Tokyo, but the greatest pleasure was to reach Kobe and find Miss Denton awaiting her arrival. Three days after Miss Clapp had entered the doors of the Doshisha, Miss Burwell and Miss Woolverton arrived. Miss Burton was already there and Miss Waterhouse was soon expected, and all are to make their home in Miss Denton's attractive bungalow with its many balconies and glass doors and large living rooms opening into each other which make the oppressive summer heat as endurable as possible.

School had not commenced when Miss Clapp wrote but the time was being delightfully filled with new experiences in a strange land—tramps by lake and mountain side, and a torinabi. Judge for yourselves what a torinabi is. These are some of its component parts—a platform over the river, the soft light of myriads of gray lanterns, yourself and a few choice friends clustered about a bubbling kettle in which is cooking a concoction of chicken, cabbage, rice-cakes, onions, potatoes, vinegar, spices and sugar (lots of sugar!) Add to all these, chopsticks "by the assistance of which, or in spite of," in the language of Miss Clapp, the delicacy is conveyed to one's mouth.

Miss Denton's magnetic hospitality draws to her home most interesting guests, Japanese and foreign. Her wide knowledge of things Japanese makes her a valuable adviser to visiting strangers. Lately there was referred to her a British official entrusted with many commissions for the Red Cross; the assistance Miss Denton was able to give was delightfully shared by Miss Clapp. One of the commissions was the purchasing of quantities of artificial flowers for use in the military hospitals of Mesopotamia where natural flowers are unattainable. Games, puzzles and similar diversions were also to be selected for the convalescing Tommy. These entailed the exploring of shops up and down the streets with a peculiar interest, which Miss Clapp writes "will make the hospitals of Mesopotamia very real places to us after this."

"If a man will set out for Bethlehem,
He may find his love born again
Into a world of fear and hate
And bitterness and pain.

"If man will walk in Nazareth
(For he is stricken of soul),
He may find a potent Healer
Who can make the wounded whole.

"If man will sail on Galilee
(For he has need of faith),
He may see winged life arising
Out of the ashes of death.

"If man will tread Gethsemane
With his fellow-men, he will know
The agony of war and end
Its universal woe.

"If man will climb Mount Calvary,
Beneath the Cross to kneel,
He will learn the cost of sacrifice
To all who care and feel."

"To rule one's self, how hard, but how glorious."
For love's strength standeth in love's sacrifice, and whoso suffers most, hath most to give.—Ugo Bassi.

"For every evil under the sun
There's a remedy or there's none.
If there is one, try and find it;
If there is none, never mind it."

HELPS BY THE WAY

"I Will Lift Up Mine Eyes Unto the Hills."

Cloudlet, sailing o'er the sky,
Thou art nearer God than I;
Tell me, canst thou feel Him nigh?

Mountain, with the forehead white
Ever lifted day and night,
Speak! What voices fill the height?

Star, O star, with holy face,
Shining in the highest place,
Canst not thou God's presence trace?

Star and cloud and mountain dumb—
Is not God revealed to some?
Yea, whene'er the heart says "Come!"
—James Buckham.

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Let us not be afraid of life, even in its weirdest, most desperate conditions. For each of these has hidden in its darkest recesses its secret spring of gladness, its well of living water.—J. Brierly.

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Life is a struggle, but not a warfare; it is a day's labor, but labor on God's earth, under the sun and stars with other laborers, where we may think and sing and rejoice as we work—John Burroughs.

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"The hours bring nothing in their hands;
A silent suppliant at thy gate,
Each one for its brief life-time stands—
Thou art its maker and its fate."

✣ ✣ ✣

No man can see his sin by looking at it; he can only see it by looking away from it. Only by the vision of purity can I learn my impurity. I never find that I am in rags until my Father brings forth the best to be. I never know that I am in discord until my Father's house reveals its music.—George Matheson.

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You may learn to consume your own smoke. The atmosphere is darkened by the murmurings and whimperings of men and women over the non-essentials, the trifles that are inevitably incident to the hurly-burly of the day's routine. Things cannot always go your way. Learn to accept in silence the minor aggravations, cultivate the gift of taciturnity, and consume your own smoke with an extra draft of hard work, so that those about you may not be annoyed with the dust and soot of your complaints.—William Osler.

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Our habitual thoughts and actions determine our characters, and they are made moment by moment. The way we meet our humdrum unimportant duties determines the way we shall meet the great opportunities and occasions when they arrive. If at the center we are stayed on God, the circumference must be right. * * * God as love, God as a guiding Father, such an idea of the Ruler of the universe is a sure foundation for right living. To bring the largeness of God into the thought of each small moment, to bring the love of God into every relation with our neighbor, to have that constructive trust in God which means mastery over circumstances and peace at the center, whatever storms may rock us, this would be the millennium of the soul. Such an ideal means life and health and happiness more abundantly. —Bishop Fallows.

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Longing is God's fresh heavenward will,
With our poor earthly striving
We quench it, that we may be still
Content with merely living.

But would we learn that heart's full scope
Which we are hourly wronging,
Our lives must climb from hope to hope,
And realize our longing.
—James Russell Lowell.

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We never see anything truly until we see it in the light of the glory of God. Set a dull duty in that light and it shines like a diamond. Set a bit of drudgery in that light and it becomes transfigured like the wing of a starling when the sunshine falls upon it.

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"I peered through the mist and saw not God
Yet through the mist did God see me.
He tossed me a sun-ray, straight to a clod,
Where a flower bloomed in ecstacy.
That I could see."

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My heart is never so deceptive as when it blames a wrong. Often it seems to me that I am breaking Nebuchadnezzar's image when I am only breaking my brother's window. Often I think I am contending for the truth when I am merely contending for the triumph.—Matheson.

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The hour of victory is a more severe moral test than the hour of defeat. * * * So many of us tarnish our victories by the manner in which we display them. We put them into the show-window and they become "soiled goods." * * * It is beautiful when our victories are so nobly borne that they introduce us into higher fellowship and the friends of heaven become our friends.—J. H. Jowett.

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I must go into my heart if I would make a true estimate of my gains and losses. The calculation is not to be made in bank books or as I stride over my broad acres or inspect my well-filled barns. These are the mere outside of things, and do not enter into the real balance sheet of my life. We can no more estimate the success of a life by methods like these than we can adjudge an oil-painting by the sense of smell. What is my stock of

godliness? That is one of the test questions. What are my treasures of contentment? What about peace and joy and hallowed and blessed carelessness? How much pure laughter rings in my life? How much bird-music is heard in the chamber of my heart? Is the note of praise to be found in the streets of my soul? Am I rich in these things or pathetically poor? "By these things men live," and therefore by those things will I make my balance sheet and reckon up gain.

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"O Infinite of joy and light
Wherewith we are surrounded,
We lift our spirits to thy height,
Unfathomed and unbounded;
Thy greatness drowns our petty cares,
Thy heaven is in us unawares.

O Infinite of righteousness,
Breath of our inmost being,
Thy purity will cleanse and bless
The soul from evil fleeing;
We hide our sin-stained hearts in Thee,
And pray, "As Thou art, let us be."

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Help me to bear in mind that the cross may be the crown! Help me to realize that the tidings of Thy peace may come on the tempest's bosom.

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"And this shalt thou know most surely, God breaketh His faith with none.
Teach thy thoughts ne'er from him to wander, since Himself and His ways are one."

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"That the joy comes with the burnt-offering is as true of the market-place as of the mission field, of the social hour as of the sacrament. How many joys are lost to me for want of the altar of self-sacrifice! How often do I miss the beauties of a book because I am jealous of the writer! How often do I lose the pleasure of a song because I am thinking of my receipt of custom! How often does the murmuring of my heart drown the murmur of the stream! My burden arrests the brook; my heaviness obscures the hill; my tremor strips the trees; my worry bares the woods; my nervous flutter withers the flowers. Can anything restore the music and the dancing, can anything give back to these objects their native joy? Yes—the altar of self-sacrifice; the song will begin where the offering begins. It is not freedom from the world I need; it is freedom from myself. The world is as defrauded as God is by the absence of an altar in my soul. The creation groaneth and travaileth because its beauties are unappreciated; my care will not let them enter my heart. I must sacrifice if I would bloom. I must forget my fortunes if I would flower. I must smite self-love if I would smile. I must lose my life if I would learn full joy.

"Lord, I come to Thine altar not as other faiths come that I may immolate myself. Thou biddest me come that I may replenish myself. As long as I do not come I am immolated already—robbed of half of my joy. The pleasures of the world are unappreciated until I surrender my soul. My discontent sees not the daisy; my care beholds not the cowslip; my sullenness marks not the sunbeam. Envy dims my eye to human loveliness. Sordidness kills my sympathy with the festive hour. Pride stills my pulses to earthly brotherhood. I come to thine altar not to lose but to get back my world. That moment of sacrifice which makes the Buddhist poor makes me rich. Not to unrobe myself do I pour out my libation. Not to bury the sights and sounds of earth do I seek thine altar. I seek it to see them better, to hear them better. I seek it because without it I have been secluded from my world—Thy world. I seek it that I may be less a hermit, less a monk, less a recluse. I seek it that I may be more fit for the work of life, for the meeting with the busy crowd, for the conflict in the field of commerce, for the duties of the day and hour, for the pleasures of the gay and the sorrows of the sad, for the moments of my victory and the scenes of my defeat. For all these things what I need is the song in the heart; and the song in my heart will begin when I have offered up my soul."

THE HOME.

What is right living? Just to do your best
When worst seems easier. To bear the ills
Of daily life with patient cheerfulness,
Nor waste dear time recounting them.

To talk
Of hopeful things, when doubt is in the air,
To count your blessings often, giving thanks,
And to accept your sorrows silently,
Nor question why you suffer.

To accept
The whole life as one perfected plan,
And welcome each event as part of it,
To work, and love your work, to trust, to pray
For larger usefulness and clearer sight,
This is right living, pleasing in God's eyes,
Though you be heathen, heretic, or Jew.

LOVE AND AFFECTION AT HOME.

A Subtle Thing that Lies at the Base of the Home's Efficiency.

Two young girls, sisters, that I know very well—one of them to be married in a few weeks—were talking in my hearing about how they would treat their children. One of them said:

"Well, I know one thing that I shall do if I don't do anything else—I shall make them feel

that they are welcome; that I am glad they have come to me, and want them around."

I was very much impressed by this saying, for I know well the atmosphere of the home in which they have grown up. To me, the remark was the reaction of a tragedy.

That home is one of comparative wealth; every creature-comfort that one could reasonably desire has been available. The father and mother are "nice people," cultured as regards education, of perfect manners toward the outside world. These girls have been to college; everything that one is supposed to have in that walk of life has been theirs. These parents would be vastly astonished if you were to suggest that anything has been wrong with their home. I doubt whether either of them would have sensed the significance of the remark of their elder daughter.

Yet that remark was a perfect fruit of the kind of home in which these girls have grown up. I think it is no wonder that this young woman vowed her service of affection to the children she hoped to have. For all her girlhood has been bare of the thing she had in mind. I have been in that home a good many times; never once have I seen between parents and children in that home the slightest outward sign of the affection that all would have professed if it had occurred to them to profess it.

If it had occurred to them. That is the crux of the matter. I wonder if it is to the Puritans that we owe our reticence in this regard. Sometimes it seems as if we of the Puritan blood thought there was a kind of indecency in any show of emotion. When we see it in others we suffer a sort of embarrassment, and deem it "vulgar," "common," "banal." It simply is "not done by well-bred people." And so we go on through life, starving in our inmost souls; in our heart of hearts envying those who are not suppressed as we have been. Only in the face of dire illness or death do we dare to release ourselves from the inhibition. It is "good form" to exhibit grief at the death of one we love; but how often in her life did we show the feeling that justifies the grief? I heard a very witty lecturer say:

"After she is dead, we take flowers to her grave and say with the sobs we would have died rather than let her hear while she was alive: 'Here, dearest, smell these!' "

A woman who is slaving her best years away in the care of an invalid mother told me once that she would give a great deal to be able to put her arm around her mother and show her the affection that she felt.

"But I just can't do it. It never has been done in my family. From the very beginning, I cannot remember my mother ever showing me the slightest physical sign of affection, or even kissing me unless I was going away somewhere on a train to be gone a good while. Even then it was a kind of polite ceremony. And yet, sometimes I think she would be grateful if I would do it now. But I just can't."

Probably you will say that this is an extreme case. I hope it is; but there are very many more of such than perhaps you realize.

Now, it all goes back—way back to the very beginning. I know it is very rarely that a mother—or a father either—does not show affection to the baby and the very little child. But somewhere that comes to an end. I shall never forget once hearing a father say to his fourteen-year-old boy when he returned from an absence and offered to kiss him:

"There, there! You needn't kiss me any more. You're too old for that now."

Something passed over that boy's face. . .I almost bit my tongue to keep from telling that father what a fool he was; that he was throwing away something very precious, and never in all his life would he find it again! I was witness to the fact that thereafter that boy was entirely polite and dignified with his father.

It is not always so, particularly among those, peoples who have not been brought up in the Puritan tradition. My grandmother used to tell of seeing in a French railroad station two men fervently kissing each other, and exclaiming, almost tearfully:

"Good-by, my father!"

"Good-by, my son! My dear, dear son! I will see you again this afternoon!"

Well, there is a middle ground. But affection lives by what it feeds on. You cannot ordinarily begin it with a song. It is a subtle thing. If you have little children now, you can see that it does not end. A son is never too old to kiss his father—if he feels like it. The great thing is to see that he doesn't stop feeling like it! I don't take much stock in the idea that it is one's "duty" to love one's parents, or anybody else. Love doesn't go by rules. It is a live thing; a spirit; the Bible says that spirit, like the wind, "bloweth whither it listeth."

So, home-maker, if you would have love in your home, you must keep the atmosphere such that love can grow there;! you must make it a place into which the spirit will "list" to blow. Take note, right now: Do your daughters know beyond any possible question that they are welcome—that you are glad they came to you—that you "want them around? Do they hesitate to kiss you—just for no reason at all except that they love you and want you to know it Do you hesitate to show affection to them—even when they are not going away on a railroad train to be gone a good while? Why? What is the matter? Whose fault is it? Always they have been taking their cue from you. It is in accordance with a law of nature that a stream does not rise higher than its source!

And you, father, what day was it that you stepped on or froze to death that living plant of your son's affection for you I think you would die for him; I know you have been sacrificing for him all

these years; but why are you so stingy with the greatest gift of all?

The soul of a home, I think, is measured by the love and unity of spirit that abides there. When that is absent, the home is just a shell, an imitation, a mere roost and breeding-place for human animals. As soon as you step into such a house, you feel that something is missing.

And as soon as you step into the other kind of home you feel the presence of something indefinable, ineffable, precious, that makes you want to stay there always. In that place each member is loved and appreciated, and "wanted around"—and knows it!

In Froebel's "Mother Play" there is a "play" called "The Flower-Basket." Mother and children are picking flowers to put into a basket to be given to Father on his birthday. Forethought and concerted family action in expression of love. And does Daddy ignore or despise the flowers, or wonder why they didn't give him something useful? Indeed, no, he is grateful and appreciative, talks about the blossoms, thanks each of the givers, and tells them all how much he loves them. Sentimental? Gushing? Yes, if that is the way you look at such things—God pity you!—but what wouldn't you give to have that kind of spirit in your home?

Well, there's plenty of it to be had. Here you are, all alive and under the same roof. And today is a new day.—Prudence Bradish, in New York Post.

THE CHURCH OF THE FUTURE AND THE HEALTH OF THE COMMUNITY.

By Harvey V. Miller, Pastor First Congregational Church, Sacramento.

Among the many adjustments the war is compelling the thinking Christian to make, that of social interpretation of the teaching of Jesus is the most vital and interesting. John D. Rockefeller, Jr.'s Church of the Future, which is being so widely discussed, has one provision upon which all agree, and that is "that the new church will minister to the whole life of man." Like the Master, the church will go about doing good and minister its services to him in all his conflicts. The church in action today on the fields of France is the Young Men's Christian Association. The church of tomorrow, whatever it shall be, will surely be more like the Y. M. C. A. than any other present religious activity. The Y. M. C. A. ministers to the man's "spirit, mind and body." It endeavors to keep up his morale by keeping him fit in his whole life. The church of the future will then be interested in the health of its people. The church of today, aside from ministering to the sick, has no program on the whole for aiding him to keep well.

That there is need of vision and deep study on this matter is slowly becoming apparent. In the Christian work for September 14, Prof. Irving Fisher of Yale University, in writing on Health and War among other things, says:

"The nation that has made the greatest progress during the last century in life prolongation and whose progress has been distributed almost evenly from infancy to old age is the country where vital statistics have been kept the longest. For 150 years Sweden has been keeping the books of life and death. Consequently, Sweden has watched what has been happening to each disease; has cast about for remedies when remedies were necessary. And they have reaped their reward; whereas, in this country, we are now waking up to the fact that the diseases of wear and tear are on the increase, masked by the fact that the diseases of infection are decreasing faster, so that our death rate is declining.

"The expectation of life today at middle age is less today than it used to be. In this respect, this country is almost unique. The other countries show as Sweden does, only in less degree, progress all along the line.

"Along with keeping books of health we ought to adopt health measures. We ought to establish a national department of health as one of the consequences of this war. The movement for a national department of health has received a great stimulus in England, where, after four years of experience with war, people are becoming alarmed. They are making investigations. They have extended the conditions of women in munition factories, and have found the fatigue of long hours and dangerous conditions are really impairing the womanhood of Great Britain.

"We ought to establish health insurance throughout the nation, preferably by national action if that be possible; but as it probably is not, then by state action. We are the one great industrial nation that does not have health insurance. One of the necessaries, or at any rate, one of the great engines for an efficient democracy is health insurance."

California in her vision has foreseen the emergency stated above so splendidly by Prof. Fisher, and has on her ballot in the November election a health insurance amendment, number twenty, for the approval of the people. This is the most important social matter before the people this year. It is an approved method of the highest order having been publicly approved by such leaders as David Lloyd George, William McAdoo, Theodore Roosevelt, Jane Addams, Dr. Alex. Lambert and Hiram Johnson.

What matter of greater interest could engage the study of the Christian with the social vision than this? Here is an approved method where the church of the future can safeguard the health of the community. It is our splendid duty and privilege to vote YES on this amendment.

By all means, expect no one to be without fault; only be not on the lookout for the fault.

FOR THE CHILDREN.

TWO SAILS.

A winsome feather went sailing one day,
Over the roses, past children at play.
Up near the clouds with their faces so white,
Floated that feather in gladsome delight.

Then came old Whirl Wind and tossed it back down,
Tumbling its ruffles and crushing its gown.
Hiding it lay midst the dampness and cold,
There to grow weary with darkness and mold.

Gay Robin Red Breast came hopping that way;
"Ho, pretty feather," he paused just to say—
"Want to go sailing? I'll help if you do;
I know a home that is open to you!"

Then the dear feather went sailing on high
Up to a home just below the blue sky.
Soon 'gainst her breast there nestled a head;
Sleep, Robin, sleep, on your feathery bed!

—Kate Randle Menefae.

WHEN MARIE'S EYES WERE OPENED.

Marie had big, bright, brown eyes that could see the birds and the flowers and the trees, and that could see to read and to go about, yet there were many things that those bright eyes did not see at all. At night, somehow, the eyes could not see the chair where all Marie's clothes should have been neatly placed. If they had, her tired mother would not have had to pick up the clothes from the floor before she went to bed.

In the morning they did not see the place in the bathroom where the towel should have been hung; at breakfast they did not see the napkin ring. They did not see the clock said there was plenty of time to help mother before school.

One day Aunt Margaret came to visit, and she felt so sorry about those bright, blind eyes that she began to help them to see.

"Suppose we tidy up this room before mother comes in," she whispered one day. Marie was going out to play, and had not noticed how the room looked, but she joyfully clapped her hands as she saw her mother's delight when the room was done.

When once the eyes began to see things that ought to be done, they soon began to hunt for things to do to make people happy. And if you have seeing eyes yourself, I need not tell you how much happier and more beautiful the world became for Marie and for every one about her.—

WHY ONE LITTLE GIRL WAS VERY HAPPY.

"This is your third guess, Aunt Helen; you can't guess why I'm so happy," and Ruth nestled farther down into her little white bed. No one needed to guess that she was happy—her dancing eyes told that; but why—that was Aunt Helen had made two wrong guesses on already.

She had guessed that it was because she was staying a week with her grandmother and aunt, but Ruth had shaken her curly head vigorously.

"Partly that, of course," she said: "but that's not it."

The next thing Aunt Helen guessed was the new ring with three tiny pearls in it which Uncle Jack had given her.

Ruth told her that guess was more wrong even than the first one. There was one more chance, but Aunt Helen knew so many things which might make such a merry little girl as Ruth happy that she gave up trying to guess any particular one.

"I give it up," she said.

"Well," Ruth began, "you never could have guessed if you tried all night, so I'll tell you. It's because I played an April fool on somebody today."

"April fool!" Aunt Helen certainly was surprised. "Why, my dear, this is November."

"I know it,'" Ruth giggled softly. "You know Mr. Dobbs."

Yes, Aunt Helen knew, and she looked very grave. She had known Mr. Dobbs when he was a very tall, strong man, before the accident which had crippled him for life. She did not think that Ruth could have been doing anything that might bother him.

"You know he goes past here every day, making his wheel-chair go with that handle he works back and forth."

"Yes," Aunt Helen knew. "Well, when I see him coming I hide behind the little tree in the corner of the yard. Just as soon as he is past I slip out behind him and begin to push, and I push till he's clear up that little hill."

Aunt Helen put her arms around Ruth. "I think that is a splendid April-fool," she said.

"But wait, let me tell you the rest," Ruth went on, squirming from her aunt's embrace.

"The funniest part is to hear him wonder why his chair goes so easy. He talks to himself, and I almost laugh out aloud to hear him.

"'What ails my chair?' he'll say. 'It acts as if it had feet instead of wheels,' and pretty soon he'll say, 'Dear me, am I going crazy? It looks to me as if this was uphill, but from the way I'm going it must be downhill.' Oh! it's more fun than anything I ever did, and, when I go home Harold Tompkins is going to keep on fooling him. Wouldn't he be the most s'prised man in the world if he ever did find it out?"

Aunt Helen tucked the covers around the happy little girl.

"I wish all April fools could be as splendid as that, dear," she said, softly—Sunday-School Times.

BILLY FAIRFIELD'S PROMISE.

When Billie took the milk to Mrs. Selden one morning, and she asked him if he would bring another quart that night, he said, "Yes'm," promptly, and then never thought of it again until he was in bed.

"Well, I can't take it now," said Billie; but he could not go to sleep, though he turned and tossed and twisted until he was tired. At last he went to the head of the stairs, and shouted, "Mother!"

Mrs. Fairfield had just threaded her needle, and stretched a stocking with a big hole in it over her hand. She said "Oh dear!" but she went to see what Billie wanted.

"You'll have to go now," she said quietly, when he had told her.

"Oh, mother! I can't go away up there alone.

Mrs. Fairfield knew that, for Billie was never out alone at night. His father had gone to bed downstairs with the baby, and if they waked him, baby would wake too; so Mrs. Fairfield thought a minute. Then she said, "We'll see. I'll have the milk ready when you come down."

When Billie got into the kitchen, his mother stood at the door with her hat and shawl on. Billie began to feel ashamed. He wished he dared to go alone, but he did not, for it was a lonesome road. He took the milk, and they tramped over the snow up the long hill without a word. The wind blew in their faces, and Billie's ears were cold, but he had the milk can in one hand and pulled his sled with the other, so there was no way to warm them. He was ashamed to ask his mother to take the milk.

Mrs. Selden exclaimed, when she opened the door, "Why, what made you come away up here to-night And you, too, Mrs. Fairfield. It's too bad! I could have got along somehow without the milk."

"Billie promised you," Mrs. Fairfield answered; and Billie wished nobody would look at him.

" 'Twasn't any matter, she said, mother," he urged, when they had started for home again. The wind was in their backs now, and Billie's ears were warm.

"Buy the truth and sell it not," said his mother. "The matter was your promise, Billie. Would you sell the truth just to get rid of walking up to Mrs. Selden's?"

Billie made no answer. He was ashamed again.

Presently he asked his mother if she would slide down hill. Mrs. Fairfield laughed, but she was a small woman, and she tucked herself on the front of the sled while Billie stuck on behind, and they slid down the long hill to their own yard, where Billie skillfully steered in. His mother praised the way he managed his sled, but Billie was still uncomfortable.

"Why don't you do something to me, mother?" he said, while they were warming themselves at the big coal-stove in the sitting-room. "I b'lieve I'd feel better to have a good whipping."

His mother smiled at him.

" 'Twould be pretty hard work for me to whip such a big boy as you are. Don't you want to help, instead of making me do more? I'll tell you how you will be punished, Billie," she continued. "It's too late to finish mending stockings to-night, so I shall mend them to-morrow when I was going to make a cottage pudding, and there'll be no pudding for dinner."

Cottage pudding was Billie's favorite dessert, and this was a blow that he laid to heart.

He and his father would say "cottage pudding" to each other, for a long time afterward, if anything was in danger of being neglected or forgotten. And when Billie had grown to be a man, and people said, "Just give me Billie Fairfield's word; that's all I want." Billie would smile, and say, "Yes, my mother taught me to keep a promise."

TWO LITTLE BOYS.

The good little boy and the bad little boy
  Both live in the house with me;
But it is quite strange—I can look and look,
  Yet only one boy I see—
Just one little boy with sparkling eyes,
  And the funniest pudgy nose,
All brimful of life from the top of his head
  To the tips of his ten stubby toes.

And yet there are two of him I am sure,
  For one is a bad little boy,
And I am so sorry that he lives here
  To bother the good little boy;
Yes, pester and bother the good little boy
  Till he sometimes drives him away;
And the bad little boy is alone with me
  For the rest of the long, long day.

And I ask him to go for the good little boy
  And bring him again to me;
But I take him up and I hold him close
  While I talk to him lovingly;
And while I am talking he sometimes laughs,
  But oftener far he cries—
And I see that the good little boy is back
  As I look in the bad boy's eyes.

—Grace G. Crowell.

UPS AND DOWNS.

Frederic A. Whiting.

Mother, when I grow up tall—quite tall,
If you should grow down small—quite small,—
  A little girl, like me,—
Would I then be as wise as you,
Say what you must and mustn't do?
  How funny that would be!
Just because I've grown up tall
And you've grown down to be quite small!

How will you feel, should I look down
And shake my head with serious frown,
  Saying "Tut-tut!" to you,
And "Naughty, naughty! don't act so!
You mustn't make a noise, you know!"
  Mother, what would you do
If when I grow up tall—quite tall,
You should grow down small—quite small?

LETTER FROM THE FOOCHOW MISSION FIELD IN CHINA.

The effects of the war are felt in China in many ways. Every thing from abroad is dearer; and every thing Chinese has risen in sympathy with the foreign market. The increased purchasing power of silver helps to lessen the price of foreign goods to some extent. The price of farm labor has risen under an increased demand for rice; and an increased acerage has been planted. But the months of July and August thus far have been so cool as to retard the growth of the rice in the mountainous interior. It has been illegal to export rice from Foochow, and in fact Foochow has drawn much of her rice from abroad; but it is reported that rice has been secretly exported from Foochow. Of course American flour has entirely disappeared from the market; and its place has been taken partially by flour ground from Chinese wheat in local mills at Shanghai. Last spring however the Min river was policed with soldiers from Peking, who impressed boats and boatmen; and also for a month floods in the river kept all boats from ascending more than 140 miles above Foochow while Shaowu is 110 miles farther up the river. The Foochow shops in Shaowu ran short of stock, and Shanghai flour was all used up. We purchased Chinese wheat which is grown in winter and harvested in the spring, and ground it in a hand mill. It has a fresh, wheaty flavor which is quite appetizing, and we do not miss the white bread. We use white flour only for pastry etc. and never has food relished better.

Many Chinese boats on the river now fly Japanese flags. The owner goes to the Japanese Consulate in Foochow, enrolls, pays a few dollars and receives a little Japanese flag which shields him from all meddling by Chinese soldiers or officials. Thus it is that corrupt Chinese officials are letting the Japanese steal the hearts of the people. The people complain that official corruption is worse than it was under the Manchus. Then every mandarin was responsible to a superior; but this responsibility is now very ill-defined.

Last spring a large tramp steamer took a full cargo of Shanghai flour, and sailed with it for London. If the venture yields a good profit, there will be more to follow.

In our cool mountain resort of 3500 feet above sea level, Dr. E. L. Bliss, wife and two children, Rev. C. L. Storrs, wife and babe, Rev. E. D. Kellogg, wife and three children, one a small babe, together with Miss Walker and myself are spending a delightful summer as quiet as if war was unknown, while news from the great war may be two months or a week old ere it reaches us.

We have just been holding a two weeks Bible Study with our Chinese fellow workers. We used to call them our "helpers," but now we reckon ourselves to be their helpers.

Mr. Storrs gave six lectures on "The Kingdom of Heaven;" Mr. Kellogg six expositions of Ecclesiastes; Miss Walker gave six discourses on "Preachers and Preaching. Rev. F. Bankhardt of the Methodist Mission at Wenping 100 miles or more away came four days journey to give us six expositions on Romans. They were very earnest and evangelical. He says that the Higher Criticism and materialism have made Germany what she is. He is loyal to his Bible, and loyal to America. I gave six expositions on Ephesians.

One unpleasant thing has transpired in the north. When the opium prohibition went into force, the opium merchants in Shanghai had left on hands 1700 chests of opium; the government is to take these over at Taels 6,200 per chest, and recall them to an opium syndicate at 8,200 a chest. That is the government buys them for about 15,000,000, Mex. and sells them for about 19,000,000, Mex. This society nominally is an anti-opium society, and is supposed to resell this opium to the public in the form of "anti-opium pills." "The Peking Leader" is responsible for this statement. In one or two remote Provinces the planting of the poppy is spreading rapidly unchecked by the authorities. Very recent news that the Central Government has begun to take action to stop the planting of poppies in that region.

Last spring I went to Foochow to secure the services of a dentist, and while there I bought a ream of type writer paper and had printed on it a letter head. "A. B. C. F. M., Foochow Mission Shaowu Station embracing the cities, Shaowu, Kuangtseh, Taining, Kienning, Shunchang, Yangkeo." When I got back to Shaowu a letter had been received from the rooms that Shaowu had been erected into a separate mission, and is hence forth to be known as The Shaowu Mission. Locally we are related to the Foochow Mission; but linguistically we are more nearly related to North China. Our theological students have been going to Nanking to study; and we now have three young ladies who are studying medicine in Peking. Shaowu has its own dialect; but our business men and our pupils are all familiar with a form of the Mandarin. But if they go to Foochow it takes them the better part of a year to get a good working knowledge of the Foochow Dialect.

Our expenses for our general work, are all in silver, while our appropriations are in gold; and the rise in the price of silver would cramp and cripple us very seriously, but the board has been very generous with us. A good friend of Shaowu in America has helped us generously in past years, and now has increased his gifts to keep pace with the enhanced value of silver. But at our recent gathering of our Chinese workers consultation with them disclosed the fact that as a whole they ought to receive 1,000 Mex. a year more than they now do in order to keep pace with the increased cost of living; but already they are denying themselves about all they can.

The rhinder-pest has been making havoc with the native Shaowu herds of cattle, almost making a clean sweep of them; and it all began with the carelessness of one man. So far the foreign cattle have all been successfully isolated. Dr. Bliss is

about to leave this cool retreat for the heat of the plain in an effort to produce serum for innoculating the cattle.

Ecclesieastes graphicaally pictures the vicissitudes of human affairs. "But to him that pleaseth him God giveth wisdom, knowledge, and joy; knowledge of God, and joy in His service, so that even Job in his sore straits and driven to desperation by the false insinuations of his friends, yet bursts forth," I know that my redeemer liveth, and at last He shall stand upon the earth. And after my skin even this body is destroyed, then without my flesh shall I see God, whom I, even, I shall see on my side! Oh that the nations might have a knowledge and wisdom and joy that would cure them of this war madness, that even the peace of God might guard their hearts and their thoughts.

J. E. WALKER

Shaowu, August 15, 1918.

SOLDIERS ALL!

"Fisherman, mend your nets
For the day's trawling!
Cod and menhaden run
Thick for your hauling!"
"Yes, but beyond the mists
Bugles are calling!"

"Writer, the world would count
You with its sages!
Far from the shock of war,
Toil for the ages!"
"No—I must write my life
On Freedom's pages!"

"Surgeon, you cannot go!
Hear the sick pleading!
'Tis not for such as you
Bullets are speeding!"
"Hush—for I see in France
Liberty bleeding!"

"Mother, keep back your lad,
Tho his mates scorn him!
Better their jeers than that
Your heart should mourn him!"
"Cease—for his country's cause
My arms have borne him!"

"Pastor, now more and more
Men need your preaching!
How shall they find their souls
If you stop teaching?"
"Yet, on His battle line
God is beseeching!"

—Daniel M. Henderson.

It is true that love cannot be forced, that it cannot be made to order, that we cannot love because we ought, or even because we want. But we can bring ourselves into the pesence of the lovable. We can enter into friendship through the door of discipleship. We can learn love through service.—Hugh Black.

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